

LIGHT OF TRUTH



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An Appeal to Spiritualists;

OR,

A Few Things for Spiritualists to Think About.

An address delivered by Chas. W. Taylor at Cassadaga Camp, August, 1896.

When one of John Wesley's favorite pupils returned from an experimental tour of preaching he was asked by the famous preacher how many converts he had made, the boy preacher said he did not know whether he had made any. "Well," said Wesley, "how many did you make mad, if you aroused the anger of any they will begin to think and that is what we want."

It is in a similar spirit that I appear before you on this occasion. In handling my subject I may appear crude, you may think my premise bad, my conclusions illogical and faulty. And the manner in which I express myself may offend you. But whatever the sensation in your delicate sensorium that does not alter the fact. The fact is the fact for all that. It may be that some of the points I raise will be as pointed as some of the reformatory ideas of a Paine; if they are, it is because my experience has taught me that they should be. French said: "Sin can be clasped so close that we can not or do not see its face." There are men in this world that are enclosed in so hard a shell of sin and ignorance that nothing short of a huge bomb of pointed missiles clothed in the garb of fact will phase them, while with others their conscience is as dead and lethargic as the nerves of a whale, and it is said by those that should know that the sensation caused by striking a harpoon into the tail of a whale does not reach the whale's sensorium, or nerve center, until two minutes thereafter, that is, it takes two minutes for the whale to realize the presence of pain. Now that is just the way it is with a great many of our professed Spiritualists; their conscience and inner self is hard to reach, and when once reached they are slow to act. Of course I do not include in this list that species of Spiritualists that are covered with sore spots, familiarly known as pet ideas and hobbies; that species, we are happy to relate, are fast becoming extinct, and are only worthy of notice because of their historical prominence.

From observation I find that Spiritualists are tickled often times after the same manner the poor unfortunate creature of the orthodox pew is tickled. What I mean by that is some Spiritualist speakers often preach to please and not to instruct. If I mistake not my mission, I am here to awaken interest along lines that are apparently dormant. I hope my feeble effort will arouse into effectual action many of the potentialities that lie sleeping within the bosom of spiritualistic friends.

In the beginning of the pith of this paper I would recall to your minds the proverbial saying, "If the blind lead the blind they will both fall into the ditch." The world of humanity was born blind. The greatest blindness is darkness. The greatest darkness is ignorance. Truth is the light of the world. Wisdom is the window of the soul through which the tapering fingers of truth deftly touch upon the key-

board of our intellect, and moves us on—on up the gamut of civilization to greater happiness.

From its dawn upon the human mind Spiritualism has been considered and promulgated as the truth; by its closest and wisest adherents it has been the staff of life—the beacon light on another shore beckoning the weary hearted to the promised land. It has been claimed by its advocates to contain the basic principle of true education; within its statutes a code of morals that will build a perfect character, aye, a full orb'd man and a higher civilization.

Now if these claims be true the greater outside world is justified in demanding substantial proof of the claim. If Spiritualism is the truth, it seems as though sometime—somewhere—somehow it has so manifested beyond the possibility of doubt.

If Spiritualism has not established its proof—its authority—when and how will it?

What proof has Spiritualism to offer? We would like to say it has the most sublime, most profound, yes, the most scientific proof ever given to the human mind. If Spiritualism is the staff of life then Spiritualists should live its precepts. If Spiritualism contains the basic principle of a true education, then Spiritualists should be an educated people if it contains a code of morals that will build a perfect character, resulting in a higher civilization, then there must be, somewhere, an exemplification of these claims; else the world will perceive no difference between the teachings of Spiritualism and those of other religions.

The exemplification of a teaching at once demonstrates its practicability. All substantial things are practical, all things that endureth forever and a day are, and must be, practical. If Spiritualism and the teachings thereof are not practical, then Spiritualists are deluded, if honest, and not possessors of what they claim, because truth is the most practical thing in the world.

Now, then, the greatest and the most substantial proof that we can offer for Spiritualism is its practicability, and its practicability is found in its exemplifications, and they are to be found where? Let us tell you. In the individual character of the true Spiritualist.

When Spiritualists have properly answered these questions (and it lies within the power of each Spiritualist to answer by living a moral intellectual aspiring life) then they shall have established evidence that will substantiate and prove their claims of Spiritualism and build a foundation upon which eternity may erect a superstructure of life that will measure time with the stars.

The great, the marvelous world of humanity has no need of any lam or ology that is not practical—that does not within its Materia Medica of wisdom contain remedies and cures for every moral and mental ailment of mankind. That is the reason why. The world of humanity has outgrown the materia medica of ancient theology because it was not practical, it had but two remedies for "fallen man" for the mental ills of mankind. The greatest of these two remedies of old theology we will name for convenience sake, (and we believe it a good simile), castor oil it was administered in the shape of a conversion by the Holy Ghost. This remedy was invariably prescribed for

everybody and for everything by the old theological doctors, much after the manner in which the medical quack to-day prescribes quinine. To the lesser of the two remedies we will give the name paragoric—this remedy was prescribed for those attacks of backsliding, which almost invariably followed in the summer succeeding the winter months, in which the diffusible dose of oil was given.

However, a great many of the theological doctors (and their persistence was remarkable) insisted upon prescribing this paragoric remedy as a tonic—twice on Sundays and several times during the week. And some are at it now.

Ah, yes, the world has grown tired of these old cure alls, they have found them to be impracticable. Too much conversion by the "Holy Ghost" breeds bigotry and the continuous use of paragoric sermons destroys and deadens the intellectual faculties.

No, no, the old system of two remedies won't do, the world is waiting for the new system. For the system of life that can scientifically combat all the moral and mental ailments of mankind for a system of life that transcends things physical, but in its far reaching wisdom includes all things.

Spiritualism is not man made, but makes men, indeed, a good man, a respectable man is an exemplification of its teachings. We have heard some of the most prominent workers upon the spiritual platform unconsciously slander the fair name of Spiritualism by saying Spiritualism is just what you make it. That it would help you to murder, to steal, and to lie and other heinous crimes. Now that can not be so. Can the truth help you to lie? Will it cause you to take another's life? Will it incite you to take from another that which does not belong to you? Does justice mete out injustice? No, a thousand times no. Ladies and gentlemen, Spiritualism will not help you to degrade yourself. Spiritualism is the builder of good character—not the destroyer. Its tendency is upward, not downward. It may reveal the fact of murder, theft, and treason, but is not the fact. There is a vast difference in the fact and the revelation of the fact. We believe that Spiritualism does not teach men to be mean, but rather it teaches men to quit their meanness, that is one of the things it is good for and therein is one of the proofs of its authority.

A true Spiritualist is the highest type of man conceivable to the human mind. Anything short of this is but a fragment of a Spiritualist.

Oh, where are our full orb'd spiritual men and women? That is the cannon ball question that is being vigorously hurled against the bulwarks of the spiritualistic cause to-day. The cry of the poor army of suffering humanity is where are our generals of manhood that will lead us out of this bondage of ignorance with its attendant laws of oppression. Some have been born but it seems as though they had all passed into the greater world of realities. Where are the generals of noble manhood? Let me tell you. They are in the embryo. They are in the great forest of potentialities. And here Spiritualism steps to the fore with its majestic stride and asks us how are we going to develop them. And then proceeds to tell us that we must learn the lessons in heredity, prenatal influences and cradle environment; then says

something about our public school system. (Oh! I tell you Spiritualism is everywhere and everything.) When Spiritualism dawns with its silvery light upon the shores of fair Cassadaga, a well equipped university will adorn yonder hill. I fancy I now hear the voices of Wright, Lockwood, and Moulton sounding down the corridors of that institution in one glad acclaim for liberty and greater intellectuality.

The generation of to-day came into existence under adverse circumstances, the generation of to-morrow will come into existence under less adverse circumstances if Spiritualists do their duty. It is a "difficult job" to turn out of a material machine a spiritual being. The school system of to-day, from the little school house in the valley to huge Harvard on the hill, is but a system of materialistic machinery. That spark of spirituality that was given to the child in the beginning finds but little room in the present system of education.

What a blessing for all eternity could the Spiritualists of yesterday and to-day given to the world had a small percentage of the money poured into the coffers of fraudulent mediums been emptied into the halls of a university. I dare say that charlatans have taken from the people of Lily Dale enough money to build an acceptable college. The tenacity with which some professed Spiritualists cling to the dark room and the one dollar per head business reminds us of the Chinaman and his idolic god. And also of the expression that has immortalized the name of Barnum, "The American people love to be humbugged." It is a sad and deplorable fact but nevertheless true that fraudulent mediums have taken from the hungry child its food, and in many cases its parent's care.

In the name of conscience, in the name of Spiritualism, I ask you does your spirituality make you do these things?

When the sun of Spiritualism in its noonday effulgence is upon the world then the people thereof will have enough intellectuality to comprehend the teachings of Spiritualism. Spiritualists have made too many worthless claims, they can not substantiate them by evidence nor even intelligent answers. These things arise from mental blindness.

We hear much about protection to mediums. How we neglect them. Ah, "Thereby hangs a tale."

The last census report gives the United States a population of seventy millions; it did not say how many mediums needed protection, but we will tell you. In this glorious land of ours, we say glorious because it is the best one we ever had, there are seventy millions of mediums that need protection, protection against the wages of sin and darkness of ignorance. The poor unfortunate creatures that have not evolved to that state of consciousness and intellectual activity where he or she ceases to be a mark for the criminal king, the fakir, and the priest, they are the mediums of the universe that need protection.

The greatest seance-room is the Arcana of Nature; the greatest medium is the compass within the skull of man that guides him into peaceful harbors in the time of storm, that makes all revelations, that opens the shutters and allows the pure rays of truth to pour in upon humanity, bringing with

Continued on 34th page.

Philosophy and Facts.

Written for the LIGHT OF TRUTH.

Discovery and Correct Philological

Analysis of the Original Hu- man Speech

Is the Path to Perception of an Ideal Earthly Condition.

IGNATIUS FERLIN.

(Copyrighted 1893.)

(Respectfully Dedicated to all Fighters of Eco-
nomic and Religious Errors.)

CHAPTER VI.

BOG OR GOB AND THE ANGEL.

Bog, [God, voice! that is: promulgate (your thoughts)! Sound (your instrument)! Goc or godec, musician. Also hatcher, schemer, searcher. See Psalms 139 e. idem], the Slav or Aryan word for God is an expression of the total creative energy through weal and woe from beginning of its manifestation to man, up to the end [I can not conceive anything more durable than time. Its end applies only to annihilated beings and things devoid of knowledge of self-existence. The Aryan "chas" stands also for want, want, desire. The end of want or desire is reachable through introduction of ideal economics. End of want is salvation, end of time is annihilation] of all desires. Phonetically it is: B-o-g, the creator of observation is (a) progressor. I would the idler change I would watch him. Reversed reading gives us: G-o-b, him guide, consider, observe I would. The changer or discourager of the watcher is a murderer. Encourage the attentive I would. Gobe, sponge, is derived from gob, spunger. Bog, [Aryan words must be read from right and left to get their full meaning. Ar gob, the self-asserter sponges. See Gob in Samuel, chapter xxi., v. 18], God. The reader is requested to remember that the original primitive meaning of the letters was gotten from observation of the character and actions, etc., of creatures and of things and their properties. The synonymous terms or words up and down the speech ladder (Jacob's ladder) are of gradual after development conceived and fostered by well—and ill-meaning bright individuals. The Biblical language calls them Angels.

Phonetic: A n g-e-l, the self-asserter is a bestirrer of the mere eater. The independent denies him, who eats only. Monosyllabic, Angel, the ego-ed or freed has driven (forced progress). Reversely: Le-gna, only drives. Le-gna, the only eater drives. Le-gna, the enlightener is a driven being. Legna, shower. Le-gn a, [even Angels are good and bad] the waster of food is a destroyer of liberty (individuality).

CHAPTER VII.

NATURE OF ARYAN VERBS. NIMROD, GAD, LEVI AND DESNI AND LEVI SHAHAR.

Eventual repetitions may task a critical reader's patience. His indulgence is invoked on account of the novelty of the subject to those who missed a glimpse at the original perfect social system.

The Aryan verbs are transitive and reflexive, to wit: The monosyllab: Ba means he fears and the putting of fear into another. The name Nimrod, a mighty hunter, is formed from the negation, n, engl; no by its change into a verb: Nim, forced engl: I no, that is, I destroy, I kill; and Rod, [numbers, chapter xvii., grew: Alm-onds: I deal charity to respectables], nation, race or brood: Nim-rod, I annihilate the race. At present we apply the term rod to a pole or stick, but its use for punishment suggests a proper deduction from its original meaning, if we consider the barbarity of individuals and Nations or

Rods of all times. The budding of Aaron's rod or brood explains itself by the fact that he was a priest and laid the foundation to an exuberant sprouting and growth of his tribe or calling till lately. Levites never lost their grip on industry. The ten producing tribes have no voice in government, they are lost from it and held by Gad and Levi.

Gad, [I. Chronicles: ix., 10, etc. Deuteronomy, chapter xxxiii., 20, 21], lawyer. Phonetic: G-a-d, him individualize, that he may. Changer of the self-asserter is a protector.

G-a-d, [accusative if personal pronoun On: he, 4th case; ga him], protect him! ga-d, [Ga also stands for the voice of the goose and implies ignorance] goose protector. G-a-d, changer (driver) of a self-asserter. Reversely: Dag, giver. Phonetic: D-a-g, the protector of an individual is his changer, makes an other Man of him. That individualize may himself the otherer; (bad English, but that is the meaning of g in said monosyllabic rendition). The lawyer makes another man out of the plaintiff and defendant, but always individualizes himself. He is also protector of the changer, of independence. Da-g, gives him, surrenders him. Giver's driver. That he be driver. D-a-g, [D is also the conjunctive that], the defender a self-asserter. That he may be a self-asserter, etc., etc. A European spotted snake is called Gad in Aryan or Slav dialects. Levi: shower, enlightener. Also the left as expressed in Levi Shahar, who was crucified on the side of Christ with desni Shahar on his right. A grand sarcasm on crucifixion of producing masses, civil government, and Churchhood by the money power, which exploits them by skillful use of their giant strength and of a fallacious economic learning.

De sni-shahar, that he wipes out the eater of the devourer (eater). Home-stand strikers were eaters of the devourer and were wiped out by the government.

Le-vi shah-ar, only confound (twist) the defier of the plougher! The State is a defier not only of the individual toiler but also of the Church, and this in return defies them both, when the producer is tractable and when he is not, then the Church and the State [the greenback exemption clause put the United States in the same category] are openly joined to the power of money.

The government is desni shahar or right hand defier, and is suffering crucifixion on the side of Jesus.

A Moloch [Moliti to pray. Moloch, the praying one, the prayer] Church is satirized with crucifixion of the Levi [Levi, he sheds (the skin) takes of his Church service-suit] Shahar. The money power crucifies them both, as said before, though the secular and Church governments were framed by it to profit by their defiance of the toiling masses or Christ Jesus the bled producer.

The following is a translation of some of the many meanings of Levi: Le-vi, only teacher. Le-vi, only catches. Le-vi, shower (pointer out) of the enlightened. Le-vi, enlightens catcher. Lev-i, has ferreted out the progressive, the industrious. Le-vi (spread) enlighten! the exploiter. Le-vi, only eater's teacher, the discerner, (discerner) of food is teacher. Le-vi, only grub catcher.

Not so to-day with gospel chiefs and most of them, Christ's millions were nothing in comparison to the wealth of modern scarers. [Baals, from ba, speech of sheep, hence sheepyfler, bleater, scarer.]

Phonetic Levi is as follows: Le v-i, only the eater is teacher of the laborer. Multiplier of eaters teaches exertion. Spiller of wealth is teaching industry. The waster or pourer out of food is a degrader [a phonetic utterance expresses good and bad qualities. None are perfect but God] of labor. Levi's burning bloody and sacrifices are well hit by that sentence. The priesthood are mainly responsible for the suppression of the materialistic meaning of the Bible.

Money is the body of original sin [Israel was on Mount Sin or production. Sin: past participle transitive from sim, I produce. Phonetic: S-i-n, you are not a worker, the point is: get enough money, and you needn't work] or compulsion to work even for idlers and therefore the root of all evil. Our cursed economic system was launched on the human race by Eden's reptile

and the Churches are nursing it, because it gives power to reap and garner the indispensable material oil to running earthly brains and limbs in unproductive realms without cultivation and planting of soil.

Chapter II.: The Led are nearer to Truth than their Leaders.

P. S.—For the benefit of the readers who preserve these papers Mr. Ferlin requests the following corrections to be made: In the article of August 8th inst.: On "Correct Analysis of Original Language," etc., first column last strophe, read "interpunction" for "interjunction." In the second column, seventh strophe, "started" for "stunted." In Chapter I., "ease" for "case," dual "mode" for dual "made," "Mam," I have, for "man," I have. Last column, third strophe, mark mammon within "it" instead of "x," and put "x" in place of "it" before select in the anafota for Israel. "Gad" for "God," "Go-I, Go-I" for "Ga-I, Ga-I," "Je-se" for "Je-re."

(To be Continued.)

Written for the LIGHT OF TRUTH.

TWO CATS AND A QUESTION.

A Valuable Lesson Drawn from Animal Nature.

CHARLES DAWBARN.

I am the happy possessor of two cats who have kindly consented to allow me to study their nature and habits. They are both of the fair sex, and have won my esteem by respecting the right of my numerous chickens to "life, liberty, and the pursuit of happiness." But it must be distinctly understood that in all other respects "Psyche," the mother, and "Mischief" her daughter, are just ordinary cats. They salute me with a wide and musical smile when they are hungry, as is the custom of their kith and kin. They sit for hours and meditate on the invisible mouse. A fight with a rat by either mother or daughter is always fought to a finish, regardless of any rule save "the survival of the fittest." Their tails expand at the sight of a dog, and at such a time the sweet soprano of the midnight hour becomes the defiant shriek of aroused womanhood in search of its rights. But to me they offer an uplifted tail and a sheathed claw, and, with melodious purr, seek to convince me that such love as theirs is full compensation for meat and milk. But all the same the manners and customs they offer to my study are full of deep interest, and have suggested this article.

"Psyche," the mother cat, has been a member of my family for several years, and has semi-annually presented me with offspring, whose lives have been abbreviated in the customary manner. Two years ago one youngster was encouraged to remain, and presently earned for herself the name of "Mischief." She, too, has had to learn that the secreted kitten can be discovered by a relentless foe. During the past spring mother and daughter contributed six kittens each to the semi-annual sacrifice, but there was a difference of two weeks in their birthday arrivals. "Psyche" had apparently accepted her bereavement as a passing incident in the life of a civilized cat when the arrival of her grandchildren a fortnight later aroused her motherly longings. She watched her opportunity and deliberately stole a kitten, carrying it to the quiet nook where she had so recently started a nursery. It is proverbial that old ladies spoil their grandchildren, and when I discovered her a day or two after the robbery the wretched infant had starved to death. Love without milk will break up any family, and bring the most ardent affection to a conclusion. There lay "Psyche," a ring of fur, with the victim of her theft in the center. Nothing could be done by the most experienced physician save to call it a case of "heart failure" and write out a burial certificate, with the option of carrying the deceased to a crematory. "Psyche" was without a grandchild, and also without remorse, but the Court sits and is listening to the evidence.

"Psyche" is a creature of moods. Most of us are, but until this experience I had not learned the lesson, nor what it means to "lords of creation." For a few weeks after the birth of "Mischief" "Psyche" had played the part of a devoted mother. One day she appeared

with her kitten at the house and taught it to lap from her saucer. And another day, a few weeks later, when it sought the maternal fount, she suddenly flew into a passion and proceeded to hate it, growling even at its shadow. I ventured to suppose that was Nature's way of forcing that kitten into independence, and counted the incident as a sort of graduating exercise, with an admonitory speech from the president of the college. Later experiences have made me doubt whether there was any intention of the kind either on the part of Nature or "Psyche." Up to the time that "Mischief" became a mother, with too brief an experience of a mother's joys, "Psyche" had maintained this belligerent attitude. Suddenly all was changed. She began to play that "Mischief" was again a child, and to wash and dress her, like the fond mother proud of her baby. "Mischief," being also childless, made no objection to the little game, simply claiming that "Psyche" was, in her turn, to submit to be babbled. And for weeks this exhibition has surpassed the pathos of ancient maidens crying over orphaned childhood, and playing baby with the motherless darling. They have thus babbled in turn till, at last fatigued, they fall asleep in each other's arms, and become a coil of fur. This furry mixture was suddenly aroused recently by the entrance of a neighbor's dog. The visitor was no stranger, and is usually treated either with a studied indifference or, at most, an armed neutrality. But now "Psyche" woke with a thrill of fear for her beloved baby, "Mischief," and fiercely attacked the enemy. "Mischief" was equally impressed with the danger to her play-baby, "Psyche," and astonished the dog by alighting on his back and playing the part of a fearless soldier. The double attack was successful and the foe retreated a sadder and a wiser dog.

I have seen "Psyche" bring a mouse to "Mischief," and "Mischief" in turn has captured a sparrow for her child mother. But this exhibition of what mortals call "virtue" seems to me to become a text to a rather unorthodox sermon. Unselfish love that is ready to die for the object of its affection, or, more usefully, to make daily sacrifices for its loved one is not merely parodied here but exhibited in a completeness humanity can not surpass. Everything that a mother could do in the way of attention and self sacrifice is exhibited by these cats. But presently there will come to both a repetition of "Psyche's" former experience. Each will repel and drive off her "play kitten" with all the cruel kindness she would have exhibited to her own offspring. No more will the two cats share the same saucer, present each other with choice morsels, and make careful toilet for the loved one. They will return to the world of "every man for himself" with scandal for the neighbor and a kick for the cripple and weakling. The old cat would once again steal her daughter's baby, and all that we call "virtue" will have disappeared. But where does it disappear to? And from whence did it come? At one time the old cat committed a crime. Was she accountable? When she became a model of virtue was she praiseworthy? It is certain that if there were no vice there could be no virtue. Can it be that men and women are playing a game at "CATS"? Hating and quarrelling one day, loving the next, and each because their organism is just tickled by Nature? Humanity exhibits more love and more hate than the cat, but wherein is the difference in the raw material? And why should the man more than the cat need reformation? Just change the condition and will not the growl become a caress anyway as with the cat? The thief and murderer of to day, may, like "Psyche," play the part of devoted self-sacrifice to-morrow if something happens. But what is that "something"? And are Churches, and salvation armies, and learned judges needed for men but not at all necessary for cats? Such questions seem to demand answers, but shall we seek reply from the preacher or the cat? Silence, if you please. The Court is listening—to pass.

Spirits only deceive us as we deceive others, or live a life of deception through conventionality, false pride, fraud, misrepresentation, hypocrisy, cant, or moral cowardice. As we sow we shall reap.

Written for the LIGHT OF TRUTH.

THE SEERESS OF PREVORST

Experiences Which Will Seem Familiar to Many of To-day.

B. F. UNDERWOOD.

In the little village of Prevorst, which numbers but a few hundred inhabitants, situated in a mountainous region in Württemberg, was born in 1801 a woman whose extraordinary powers made her and the place of her birth famous for all time. That woman was Frederica Hauffe, by name, who became known as the Seeress of Prevorst. At an early age she surprised people by presentiments and prophetic visions. She seemed to be susceptible to invisible influences imperceptible to others. When she accompanied her grandfather in his walks, skipping gaily by his side, she was liable on reaching certain spots to undergo a sudden change, to become extremely serious, often shuddering as with fear. She always had such experiences in churchyards and where there were graves. Though joyous among her companions when a young girl, as she grew older she became indifferent to things of the outward world and seemed to be absorbed with experiences of her inner life.

Frederica Hauffe was an invalid most of her days, her nervous system being in a condition of abnormal sensitive ness and her suffering often intense. Medicine generally produced upon her an effect the reverse of what was expected. She was most benefited by strength derived from others by magnetic passes, and in her sleep she gave directions in regard to her treatment which, strictly followed, brought her great relief. She received strength from other people, she claimed, chiefly through the eyes and the ends of the fingers—especially those of strong men—and many declared that when near her they felt a weakness in the eyes and at the pit of the stomach even to fainting. Proximity with persons who were feeble or sickly made her weaker. She was peculiarly susceptible to electrical influence, and was affected in a marked manner by certain metals, plants, and animals.

The Seeress is described by those who knew her as one from whose eyes shone a really spiritual light, and who seemed to be only partially in this world. Dr. Kerner says that she "was in the state of one who, hovering between life and death, belonged rather to the world he was about to visit than the one he was going to leave."

This remarkable woman said relating her experience: "It often appears to me that I am out of the body, and then I hover over it and think of it; but this is not a pleasant feeling, because I recognize my body. But if my soul were bound more closely to my nerve-spirit, then would this be in closer union with my nerves; but the bonds of my nerve spirit are becoming daily weaker."

The Seeress had perceptions of distant persons and scenes and of things present which were invisible to the external eye. When she saw people who had lost a leg or an arm she still saw the limb attached to the body, or, as she claimed, she saw the—to others—invisible nerve-projected form of the limb still in connection with the visible body. She was susceptible to delicate influences of which others were insensible. She made well authenticated predictions which were fulfilled to the letter; and for the sick, whose sensations she felt and described, she prescribed with wonderful success.

The Seeress said that she saw good spirits that appeared bright, and less developed ones that appeared dusky. She disliked to have ghosts approach her, as she said they often made her feel debilitated. Their appearance was the same as when they were in the flesh, but their attire varied. They had various ways of attracting attention by sounds, like sighing, knocking, rustling of paper, shuffling, as in slippers, etc. They were sometimes able to move articles and to open and shut doors, through which nevertheless they could pass when they were closed. The darker a spectre was, she observed, the more power it had of making noises. She spoke of happy spirits whose presence was invigorating to her, of unhappy spirits who distressed her.

According to the Seeress the soul is the mirror of all that exists, in which all objects would be reflected but for the mists of earthly vapors. The spirit is the inner life. One is reminded of Plato's view that the soul "is the picture or representation of a Universal Spirit." It is wonderful that an uneducated peasant girl of a little village should have taught, as the result of what she saw and what she inferred therefrom, so much which forms a part of the philosophy of Pythagoras, Plato, Boehme, and Swedenborg, of whom she knew nothing.

The Seeress of Prevorst taught that when the spirit leaves the body at death, the dying person is usually unconscious of all that occurs. The soul struggles to be free, knowing it can not remain with the body, and is often aided by the spirits that have passed beyond. By means of the nerve spirit, which is immortal, the soul "contracts an airy form around the spirit," capable of growth after death, by which "spirits who are yet in the mid-region are brought into connection with a material in the atmosphere which enables them to make themselves felt and heard by man, and also to suspend the property of gravity and move heavy articles."

The peculiar property of the pure spirit is seeing, not merely knowing; a second is freedom—that freedom which comes from love, for when love begins, then law ends; and a third is the conception of the harmony between the true, the beautiful and the good.

The perceptions of the Seeress were often mingled, sometimes with little discrimination, with her conclusions or her theories which were evidently, to some extent at least, determined by her surroundings and the traditional beliefs of her time and locality. Yet she had a profound philosophy which seemed far above her intellectual capacity or grasp. All she taught was pervaded with a pure and reverent spirit.

One fact worthy of mention in regard to the Seeress of Prevorst is that she had a language of her own, by which only, she declared, could she fully express her innermost feelings. As she was entirely consistent in using this, to others, unknown language, they gradually learned to understand it. Philologists, it is stated, discovered in this language a resemblance to the Coptic, Arabic, and Hebrew. For example the words El Shaddai, which she often used for God, signify in the Hebrew God Almighty. Handacadi for physicians, al-entona for lady, blanna fina for many colored flowers, toi for what, moli arato for I rest, were among the words of the language which she often used and which she said belonged to the soul. Her memory of this inner language was perfect. A copy of what she had written a year before was brought to her when she objected that there was a dot too much over one of the signs. A reference to the original, which was not in her possession, proved that she was right. Considering that the woman was uneducated these facts are very curious.

The record of the life of the Seeress is valuable for the psychical experiences which she had and which seem to warrant what Herder wrote: "This much is certain that in all our faculties there is an infinitude that can here never be developed, because it is repressed by other faculties by our senses and animal instinct and is bound in the trammels of this earthly life. A few examples of foresight and presentiment have disclosed wonders of the treasures which lie hidden in the soul of man. That for the most these phenomena appear as the result of disease and of disturbed equipoise of the faculties, does not change the nature of the thing, for this disproportion was required to give freedom to the force and exhibit its amount."

This fragile little woman, after a short life which had more than the usual amount of physical suffering, passed from earthly scenes August 5, 1829.

The life of the Seeress of Prevorst is an interesting and suggestive subject for study not only by Spiritualists, who do not doubt that she was a medium who saw and conversed with departed spirits, but for all students of psychical research who, like the writer, are intent on ascertaining what are the facts in regard to supernatural phenomena and what are their implications as to a life beyond this "bank and shoal of time."

Written for the LIGHT OF TRUTH.

Why Spirits can not Always Locate Their Mortal Friends.

ARTHUR F. MILTON.

The question is frequently asked why spirits can not always indicate through mediums the whereabouts of their friends in the mortal, when it is generally believed that spirits should be in the condition or position to know this, even if not otherwise all-knowing.

The answer is plain when understood; for spirits do not occupy localities, but spheres (conditions) and note events accordingly. Mortals are likewise constituted in spirit, though not in the flesh, and it is the former only which spirits see—matter only being visible to them through a medium, or when controlling a mortal as a medium.

But mortals do not always occupy the same sphere in spirit as the disembodied do, being subject to fluctuation. They may decline or rise above their normal condition—the former through inurement or association, the latter through pressure of inspiration from a higher source for reform purposes.

During either of these periods spirit friends—those who are attracted by affinity or being in the same sphere—lose sight of their mortal friends, and must naturally plead ignorance as to their exact whereabouts—for spirits either know or don't know; they do not speculate. And furthermore the one in question may have removed to another place during the interval, giving spirits still more reasons for asserting their ignorance.

Spirit guides may know, but such seldom communicate through other mediums because it would disavow the connections with their charges during that time, and, in many cases, prove detrimental. Nor are these guides always visible to a mortal's normal attractions because seldom in their sphere. Spirit guides are of a higher order, and control their charges from afar, endeavoring to lead them through experiences necessary to prepare them for a better future, while the naturally attracting spirits are former friends, relatives, and others with whom they harmonize mentally and morally.

But while the guide is endeavoring to lead his charge upward he can not always overcome a mortal's free will to do wrong or go into bad company, although he can always touch up his conscience to return to his sphere or inspire him to some noble deed as a neutralizer of the evil done.

Spirits are not subject to these fluctuations, unless by absolute seeking of evil through an evil-disposed mortal. But we continue to grow steadily onward, as thought and experience constitute the sap that feeds the soul; and as this grows we progress out of old conditions—tastes, needs, and desires—and take on new ones. However we may persist in evil, we go on, only that we are punished in comparison as we hold back, for nature only rests lightly on those life-states which are in harmony with or true to themselves—the moral in accord with the mental and vice versa. Man can not know and then close his eyes to its moral—the responsibility resting on knowledge. Nor can man develop a high state of morality without suffering for the want of education. The two must keep pace. Nature is coequal in point of goodness and wisdom, and man must live in accord with nature, or suffer. Harmony is the law of being, and he who falls below his natural estate or rises too far above it is out of gear—proven by the effects of intemperance on a genius, and transcendentalism on ignorance or moral turpitude.

In like manner we may be lost sight of by our mortal friends. They may continue to see our bodies, but if we fall below them spiritually or morally they look away in sympathy for our feelings; and if we rise above them, they look away in shame that they have not kept pace with us.

A medical authority reports that the planting of osiers on a large scale in Northwestern India has been effective in stamping out malaria in a valley of many stagnant pools.

TELEPATHY.

The Law of Vibration is the universal law. Vibrations do not have to reach the tympanum of the physical ear. Acknowledge such a thing as telepathy—thought-transference. Make yourself a magnet to attract the special quality of thought you most desire. You can be that magnet, wherever you may be; it is a mental condition. Your circumstances do not matter at all, provided the thought formed is always held in the receptive attitude; but if you allow the thought to intrude that something is a hindrance, it will be a hindrance to you. By keeping the mental magnet always firmly fixed, you will draw towards you whatever you desire to attract.

Telepathy—the ability to produce mental action at a distance—may be developed by every one who will patiently seek it.

The best time for giving a mental message is just when you feel all aglow with it. Get into a condition where you are full of a thought, then project it.

The ability to send and receive telepathic communications depends upon the development of the persons—and, like everything else, it takes practice. Much is lost by anxiety and striving for results.

You may not find your wires working perfectly, at first; your cables may even break, until you have had wider experience; but the time is coming when all these difficulties will pass away.

Almost invariably people put themselves into the most uncomfortable attitudes when endeavoring to give a mental treatment, or to send or receive a mental telegram; instead of being perfectly easy and natural about it, they are usually in an unnatural attitude, and endeavor to force themselves into difficult positions.

The ability to work wonders is not through technical knowledge, but through psychical development, which produces a certain rate of vibration.

To those who are not yet developed to the point of being able to project their thought, there is not any credible proof of the power of sending thought long distances. Long distance telepathy is, however, abundantly proved by constant practice on the part of the serene-minded.—*Freedom.*

VANADIUM

Is a very rare metal, forming an essential constituent of only a few scarce minerals, although traces of it are widely distributed, and it exists in the sun. A mine of anthracite, situated at a height of 16,000 feet in the Andes, has recently become an important source of its compounds. The coal is easily worked, burns readily, and leaves about two percent of ash, of which from one-seventh to one-fourth is vanadium, while there are traces of silver, zirconium, and platinum. M. K. Helou has succeeded in extracting the vanadium on a large scale. He makes use of it in the preparation of aniline black, in the coloring of porcelain, and in metallurgy; and this was the source of the vanadium from which M. Moissan prepared vanadium carbide in the electric furnace.

Blood Pure?

Is it? Then take Ayer's Sarsaparilla and keep it so. Isn't it? Then take Ayer's Sarsaparilla and make it so. One fact is positively established and that is that Ayer's Sarsaparilla will purify the blood more perfectly, more economically and more speedily than any other remedy in the market. There are fifty years of cures behind this statement; a record no other remedy can show. You waste time and money when you take anything to purify the blood except

Ayer's Sarsaparilla

Six for 25.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

CORRESPONDENCE

Lake Brady, O.

VARIOUS PHENOMENA.

There have been some remarkable phenomena given through the different mediums camped here that might interest your readers.

A few days ago the writer witnessed a remarkable slate writing given through the instrument Mr. Hatfield Pettibone. Mrs. Newberry, of New Philadelphia, O., carried two slates to Mr. Pettibone. She bound the slates together and wrapped them in paper; then placed them upon the gatepost about 37 feet from the veranda where the medium and about half a dozen others sat. Mr. Pettibone and Mrs. Newberry sat holding another slate between in order to form a battery. In about five minutes Mrs. Newberry opened the slates on the post, and found them written upon both sides, containing messages and names which bore the identity of those writing; also a full-blown white rose, dripping with dew as if it had just been plucked from its vine. This remarkable phenomena was given in the strong sunlight, with no possible chance for collusion.

On August 20th Maggie Gaul gave, among a number of other tests and messages from the spirit world, one which was truly a test; that is, it could be verified. She said to a gentleman: "Your mother and mother-in-law are here," giving the name of each—also a description of each. Your wife's mother says the lady by your side has upon her neck something that belonged to her, and also some trinkets" (which the medium described) "in a small box at home." The gentleman stated to the audience he had only been at camp two hours, and knew no one present, and that the test was true in every particular; that his wife had a chain on her neck made of hair belonging to her mother. The gentleman gave his name as R. Thompson, of Goshen, Ind.

Sunday afternoon, Mrs. Anna L. Robinson and Miss Maggie Gaul gave a seance at the close of the lecture, each occupying a half hour. Mrs. Robinson permitted her control to use her organ, and many names and circumstances were given and recognized by strangers to Spiritualism. They were given in such a sharp, quaint way that those not receiving testimony from the unseen were highly entertained as well as the favored. In giving a name, she said: "A spirit by the name of Hannah comes, and her name I can not quite catch, but it means money." The medium continued to tell circumstances connected with this spirit, the persons recognizing all she said. Finally the medium said: "The name sounds like Rice." When told it was Price, said "I knew it meant money, but the wires did not quite give me the correct sound." Although many would answer their dear ones with tear-stained faces, yet this witty control would keep every one laughing by the sharp way she would get into their "think-boxes."

Maggie Gaul came forward, and said she thought Mrs. Robinson had given so much, but she would add her mite. Miss Gaul gave a number of messages, names, and circumstances that were fully recognized, but one worthy of mention comes to mind. A murderer came and begged to be heard. He stated his crime—killing a man of this county nearly thirty years ago, giving the circumstances perfectly correct, as was testified to by a number in the audience; but aside from the test, a good point was made in that the murderer stated how he had been in darkness, and that he had to work himself into the light by good deeds now.

Last, but not least, comes the little boy medium, Tony Starr, of Murray City, O. Tony has given a number of very successful seances here, and the writer heard a number of skeptics talking in this manner. One of them said: "I gave this boy a chance to tell me something, thinking he could not impose upon me, as his youth would not permit him to play the fraud, and will say he convinced me completely at the communications came from friends."

The writer attended a seance given by a young medium, and was convinced by the demonstrations were corroborated. The young man shows a fine

mediumistic power, and, if correctly utilized and kept in check, will make him a power for the spirit world.

MRS. L. B. CURTIS.

CAMP NOTES.

The season here is rapidly drawing to a close, but in order to make the most of what time is left, days and nights are fully occupied. Outside of the lectures and seances, the social element is prominent at Lake Brady. Dancing and impromptu theatricals have been quite a feature during the season. A ghostly carnival, or phantom party, in which full dress consisted of a sheet and pillow case, was recently given. Last night an Indian corn bake was the evening attraction. Immense logs of wood were set blazing, under which corn and potatoes were roasted. Songs and games filled up the time until, with a few Indian war whoops, the corn was scattered among the company by flinging it hot from the coals. Several mediums went under Indian control, to the great amusement of all present.

As the weather is pleasanter, boating and bathing are much indulged in. Sail boats are seen in the lake with the drag line, and even the old-fashioned fishing rod, with a little patience, is rewarded with black bass and other excellent fish. Fish over a foot in length may be seen around the docks, where they seem to know that fishing is not permitted. They are as tame as pigeons. In the clear, springlike water they can be seen several feet below the surface.

We have a musical medium here, Mrs. Clara Holten, who gives psychometric readings in song, the rhymes and tunes being improvised for the occasion; she accompanies herself on the autoharp and other instruments. She also gives communications in seven foreign languages, afterwards translating them into English. She claims never to have studied any foreign language, depending entirely upon her foreign controls and spirit interpreters.

Anna L. Robinson, of Port Huron, Mich., and Miss Helen Palmer Rusegue are the attractions at Lake Brady now, her utterances being entirely dependent upon the influences controlling her—sometimes that of a child, and again a man of mature and logical mind.

Sunday, in answer to questions handed up, she caused general interest, much applause, and often merriment. For instance, in answer to the question, "Why do Spiritualists have such ignorant and degraded people as followers?" the control said: "Such people are not the people of Spiritualism, but of Christianity. You have had nineteen hundred years at them, and we less than fifty, but it is said, 'Sugar is often made from old rags'; if so, may be we can make some saints out of your sinners. But these are only followers, as you say. The rank and file of Spiritualism represent the intelligent people who do their own thinking."

Mrs. Robinson also gave tests. Before doing so, however, she asked permission to change her condition. She said: "I want to be more receptive. You may call it hypnosis, if you will. I don't care what you call it, so long as you let me have my way." Contortions began to appear in her face. Her eyes rolled around, and seemed starting from their sockets. For a second or two the muscles twitched convulsively, and she seemed in great torture. Then she closed her eyes, and smilingly declared herself ready. She thus, with closed eyes, indicated persons in the audience, to whom she gave name and messages. Her manner was quaint—almost childlike. For example, she said: "Here comes Rebecca. I don't get the other name, but it is something like money. She says: 'Daughter, do you think you could travel so far and so fast that mother's feet will not keep pace by your side?' Rebecca—money; no, that ain't it; it's Price. Well, that means money anyway." Maggie Gaul also gave some excellent tests.

TRUMPET SEANCE IN A CAGE.

Tony Starr, the boy medium of Lake Brady, has been the first on the grounds to sit in a wire cage during a seance. The boy is but fourteen, with a child's voice and stature. He is from Murray City, Hocking Valley, and made his 200-mile journey here alone. The cage was so constructed as to fit closely over him as he sat in his chair. The writer

was one of two persons to sit on either side. The circle was then formed around us, and the light extinguished. The manifestations were of the usual character, coming from the two trumpets, one of which had been placed in front and the other behind his chair. Voices sang, laughed, and whistled. The trumpets moved around, and twice were heard to strike upon the ceiling. The trumpets talked alternately, sometimes both speaking at once. A voice asked us to sing a verse of something, and then keep still, and they would give us three voices, which they did—one coming from each trumpet and one seemingly from the air. "Do you hear that?" said the trumpet in front of us. "Three of us are talking at once, and you know we only have two trumpets; we have succeeded in giving an independent voice." During these manifestations the boy breathed hard, and often seemed gasping under the influence. He trembled until the cage shook. There were a number of private messages given persons in the circle.

The lecture of Mrs. Russeque this afternoon was pronounced one of the best ever given at Lake Brady. It treated of the duties of Spiritualists in establishing a higher standard of life.

Mr. and Mrs. Rice Thompson, of Goshen, Ind., request the publication of the following test from Miss Gaul: "I am your mother," indicating Mr. Thompson. "I bring with me your mother," indicating Mrs. Thompson. "You have a chain around your neck made of her hair; also some of her jewelry. It has been broken and mended," indicating the place. These two spirits had never met in earth life, the owner of the hair having been dead fifty five and the other four years. The chain was entirely concealed by a cloak.

Charles Barnes gave a very successful seance the other evening while tied fast in his chair.

Mrs. Palmer Russeque's lectures here have been pronounced by some as the best yet delivered here. The lady is a fine orator and logical reasoner, and does not mystify her hearers.

Mrs. Nickerson closed her last address here with a beautiful improvisation of words and music descriptive of higher earthly conditions.

Mr. Concannon, materializing medium, has arrived at Lake Brady, and holds his test seance to-night.

Dr. F. Schermerhorn and D. A. Herrick have both filled vacancies on the rostrum. Their lectures—the former's, "The Science of Phenology," and the latter's, "Mediumship," have given universal satisfaction.

MRS. M. McCASLIN.

Vicksburg, Mich.

We are having a delightful meeting. The attendance is fully up to former years.

August 23d was one of the great days, the gate fees showing that more people came through the gate than on any previous day since Miss Frazer has managed the camp.

We have a splendid array of mediumistic talent, among whom are the following: Joseph King and "Farmer" Riley, materializing mediums; Dr. W. A. Mansfield, slate writer; Mrs. Curtis, Mrs. Sprague, Mrs. Jackson, and other mediums for various phases. All are doing splendid work for the cause.

On above date the writer was the speaker of the morning, and J. Frank Baxter in the afternoon, each following their lecture with tests. Vocal music was furnished by Misses Mildred and Dottie Fletcher, of Mendon, Mich., and Miss Marie Sprague, of Jamestown, N. Y., with Miss Amy Pellet, of Mendon, Mich., as pianist. Mr. and Mrs. W. H. West, of Battle Creek, Mich., helped to harmonize each session with instrumental music on guitar and mandolin.

The weekly dance of the previous evening was largely attended, being a harmonious and enjoyable occasion.

J. Frank Baxter's musical and literary entertainment on Saturday evening was a decided success.

Sunday, the 30th, was closing day of one of the grandest camp meetings ever held on the Vicksburg grounds. Perfect harmony prevailed, and everybody was happy. E. W. SPRAGUE.

Merit in medicine means the power to cure. The great cures by Hood's Sarsaparilla proves its unequalled merit.

Maumee Valley Spiritualists.

The Maumee Valley Spiritual Association, of which Rev. Mr. F. D. Dunkin, of Avery, O., is president, and Mrs. Jeanette Charles, of Perrysburg, is secretary, convened for a two days' meeting at the residence of Mr. Andrew Shinke on the canal, on Thursday, August 20th. There were large delegations from the country and Perrysburg and Toledo, and the citizens of Maumee turned out in large numbers.

The Thursday morning session was devoted to business and social conversation; at noon to a lunch under the large apple trees near the house. Later Mrs. Dr. Jamelson, of Toledo, introduced as the speaker for the day, Mr. M. F. Hammond, a trance medium. After a poem read by Mr. Hammond, and a song by the choir, with Mrs. Charles as organist, the speaker addressed the audience on the subject of "Immortality." After another song by the choir, Mrs. Jamelson gave a large number of psychometric readings, in which many fine tests were given of spirit presence, and the audience adjourned to attend a seance to be held in the house at 8 o'clock by Mr. J. B. Jonson, of Toledo. This was the crowning feature of the two days' meeting. The philosophy of the afternoon was palpably proven by the phenomena in the evening.

Friday opened with every indication of rain, and the attendance was smaller than on Thursday, but Rev. Dunkin came, and with him a good number of the members of the association who were not present the previous day. The morning session was devoted entirely to business. After this meeting adjourned to the afternoon, the tables were again spread under the trees for dinner, and Mr. and Mrs. Shinke made preparations in the house for a large number to eat who had not brought lunch. At 2 o'clock the meeting was called to order, and Mr. Dunkin delivered an inspired address on "Organization." The meeting was continued by short speeches and tests.

The meeting adjourned to meet at the same place on Sunday, September 7th, at 10 a. m., to listen to the report of the committee appointed to secure a hall. Mr. Hammond will also lecture for the society at the same time.

Thanks are extended to Mr. and Mrs. Shinke for their hospitality.

M. L. HAMMOND.

Fayette, Iowa.

The Spiritualist's annual meeting and picnic will be held September 5th and 6th in the grove at the residence of John Hutchison, one and one half miles northwest of Lima, on the Albany and Duquoin road. The society has secured the services of Charles Wesley Peters as lecturer for the occasion. He will be accompanied by a slate-writing and trumpet medium. The public is invited.

There is plenty of good, pure water on the ground and good shade for people and teams. There will be one public lecture on Saturday, commencing at 1:30 p. m., and two lectures on Sunday, commencing at 10:30 a. m.

ANNA MARINE.

MOTHERS KNOW

that there are certain epoch points in every human life when nature calls for assistance. The babe before it is born asks her for strength and nutriment, while, after it is born, it requires in the sweet stream it craves, power to grow, healthful repose and easily digested food. She can provide all this if she takes

PABST MALT EXTRACT

the Best Tonic

than which there is none so pure, so full of food and strength, so sleep-producing. At druggists.

An Appeal to Spiritualists.

Continued from 1st page.

It the joys and blessings of a better civilization. The world is the seance-room, and the people thereof are the mediums that need protection.

Permit me to here introduce the young people of the ranks of Spiritualism. We come to serve as messengers in the cause of truth. We come to espouse the principles that our fathers and mothers espoused. We have come to carry into execution the plans that intelligent veterans have so carefully formulated. We realize as well as you that it is in us that the perpetuity of Spiritualism depends. We realize that we are to begin where you so nobly left off. We, too, realize that it is in the varied experiences of the fast fading generation, and the ions of generations before, that the approaching generation derives its knowledge. We wish to impress you with the fact that we have carefully studied your experiences—we have marked your successes as well as your failures, and relieve in this careful study of your lives we have become, in a measure, proficient and competent to enter the battle that is before us. We have learned from your experiences that we must have an object in view in order to progress. That we, as a body of workers, must move together as one, under one banner and one command in order to effectually tear down the battlements of superstition and prejudice, the great barriers of civilization. We have counted the cost of your powder wasted in individual effort without organization. We have learned the lessons of concentration and organization the potencies of success; and that the secret of successful promulgation of Spiritualism lies in the intelligent presentation thereof. If there is one error that stands out more prominently than another in our father's plan of spreading the truth of Spiritualism, it was the extreme views on liberty which bred in them to an excess the element of intolerance; this element was instrumental in putting the spiritualistic army into a chaotic state. Excuse me there are so many things you might have done better. We must be frank. We can not be otherwise. We must show you these "spots upon the sun." It has been said Spiritualists in their crazy and unreasonable hunt after spurious phenomena have neglected their home, have neglected the public schools, they have neglected everything but their selfish selves, and then in their blindness they wonder why they fall into the ditch when they attempt to lead the blind. It's a wonder to us that they have the support of the young generation that they have when so little attention has been given the young people.

Are you aware of the fact that Spiritualism needs loyal sons and daughters?

Are you aware that they come from the home? Ah, home is a complex notion. It branches out like the springs of a river, and with its large and small tributaries covers a whole continent; or rather, it is a sun which lights up other worlds than itself. It throws its life giving beams down upon the political planet and upon common industry and upon character and happiness. As a group of planets circle around our sun, and all are blessed by its rays and carried long through the Mays and Decembers of a million years, so around the star which mortals call "home" there move silently quite a group of such bodies as state, industry, and happiness and character. Home, beautiful in simplicity, tenderness, and love its atmosphere; such homes inspire men to write "Home, Sweet Home."

Give us spiritualistic folks, spiritualistic firebrands, spiritualistic schools, and in the generation to come will be visible the exemplification of the teachings of Spiritualism and its truth.

Now just a few words to the young people. As we enter into the work let us put aside all of our person I, me, and mine, and as far as possible begin and conclude our efforts with the feeling and expression of we, us, and ours.

In our organization let us have a definite object in view, and in our operation let there be principle and plan. Without a solid concentration and a smooth organization there can be no substantial progress.

No doubt the woman question has

suffered more from the apathy or indifference of women themselves as a body than from men's antagonism or hostility. If a majority of the women of America really wanted to vote, they would have the ballot to-morrow, so also, no doubt, has the progress of Spiritualism toward any practical good or substantial worldly reward suffered more from difference of opinion and ever fluctuating shades of belief in its own ranks than attacks from its enemies, or even from those reproaches which it has brought upon itself justly. The greater amount of the anathema hurled at Spiritualists are but the boomerangs that the Spiritualists in their ignorance and selfishness have hurled at a supposed enemy. These things that stand out so prominent in the spiritual career of our forefathers must serve as our own experience.

We must put a greater premium on manhood and womanhood than did our forefathers in the spiritualistic ranks. There must be no affiliation with immorality, else the outside world will be unable to distinguish any difference between the effect of our teachings and influences and that of other religions. Whenever one of our ranks fall by the wayside, we must assist them to arise and render them all the aid we can, for such as they are unfortunate, they were born with a mill stone about their necks. But we must not contenance immorality in the teachers and so-called "demonstrators of the fact." It is a lamentable fact that our forefathers did not follow the principles of manhood. They would pay and are paying their shekels into the coffers of drunken mediums, and worse than that, ordain them to preach the gospel of Spiritualism. Imagine the spectacle, a medium under the influence of fire-water prefacing his or her phenomenal exhibition with the announcement that he or she is a regularly ordained preacher of the gospel of Spiritualism; and add to the picture a row of poor unsuspecting creatures, some of them professed Spiritualists, drinking in the inebriates polluted wisdom. Can there be a more damnable blasphemy on the fair name of Spiritualism?

It is just such deplorable actions on the part of some of our forefathers that has brought upon us the curse of the outside world. Therefore, let us perfect character and prize it above all earthly things.

We want a university here on these grounds. We want a well equipped gymnasium, we want summer schools of different branches of science. We want a summer school of music with a corps of competent teachers. Above all we want less nonsense and more common sense. As the Young Peoples' Spiritual Union may we not in one grand united effort "put your shoulder to the wheel," and with the hearty co-operation of the C. L. F. A. show to the world that we have not lived in vain, and that beautiful Lily Dale will be the center of a new revelation.

Now a closing word to the faithful. Old workers are here this morning as a messenger; I come from the headquarters of the young army—the Young Peoples' Spiritual Union—that is just in the rear. I come to "bring tidings of great joy" to the foot-sore, heart-sick, and discouraged soldiers in the front ranks of the old army of Spiritualists, I bring the news of reinforcements, I come to tell you that as the old veterans drop by the wayside or are sent home to their final rest new recruits will fill their places. I come to tell you that we have been mindful of your struggles, we have counted your pains and measured your sufferings. We have watched time and its ravages upon you, we have watched the deepening of the furrows upon your brows, and how burdensome cares have bent your frame, and above all, we have noticed with what zeal you have fought that we might live, and with what love you have endured that we might endure all; all of these we have seen and heard, and these to us are sacred things, we will worship them, and as a greater reward for your long service and as a testimonial of our appreciation we this day pledge, we enlist, yes, we come to reinforce, to relieve you in the fight that you may die in the knowledge that your sons and daughters are loyal as you were loyal, that the banner of truth and wisdom will continue to wave before the breezes of eternity.

Lake Pleasant, Mass.

Following is a synopsis of lecture of Dr. C. W. Hidden, of Newburyport, before the Lake Pleasant Spiritual Association:

Dr. Hidden began by reading a poem entitled "God Give Us Men," by Dr. Holland, of Springfield. He introduced the lecture with a text from John the Apostle: "And I, if I be lifted up from the earth will draw all men after me." Some object to Bible texts, but we have the right to select thoughts from any source, sacred or profane.

John filled a place ever unique in history. He ever stood for right against might, for liberty and justice. All whose hearts are attuned to spiritual truth will see a deep psychic meaning in the text. Men in Jesus' time were wholly given over to worldly pursuits and desires from which he came to lift them, and in America to day we need a similar uplifting.

The lecturer here made a distinction between the fanatic—the radical and the crank. Heaven bless the crank; he fills the place in the realm of ideas that the volcano and tornado do in the physical world. Cranks are necessary adjuncts to the wheels of progress. The reformer is born, not made; he moves the world forward to the goal of success. The dreamer is a lever to lift up the dense and groveling masses. In every department of life, selfishness and greed rule the world, and men must be lifted up above these baser elements.

Here the lecturer gave an exquisite word picture of a moonlit night on Lake Helen, Fla., diverging into an eloquent description of the mighty dreamers who have influenced the world through the ages—Socrates, Jesus, Chiron, Esculapius, Hippocrates, Hahnemann, Columbus, Swedenborg, Wesley, Jeanne D'Arc, Matthew Henry, Thomas Jefferson, etc. A brilliant list of the inspired dreamers who have led the minds of men. The pages of history are stained with the life-blood of the dreamers.

Selfishness and greed must be lashed from the temple of humanity. Let us extend a helping hand to the downtrodden and helpless; let us be lifted up from the earth into spiritual light and truth. The social conditions are changing, ripening for the revolution yet to come. The giant trusts are winding their coils around the republic and will destroy it if not prevented. The animal man is only covered with a thin external veneer of polish; he is a dangerous social despot. The children of to day are the men of to-morrow. The priest says give me the child until seven years of age and I will make a Catholic no power shall change. Let men be lifted from the earth, to know the dangers of bad literature, lifted above false teachings. Oh, Religion! what wrongs have been wrought in thy name! Oh, for a tidal wave to lift the Church out of its darkness and bigotry. The lack of religion is the curse of Christianity. Oh, that business men could be lifted above injustice and falsity, men of politics out of corruption and greed. The poor and the lowly beg for the right to live. The lecture closed with an eloquent condemnation of despotism and oppression.

On August 11th Dr. Hidden lectured on the "Nearness of the Unseen." He said: There is no such thing as the supernatural. Natural law rules all phenomena in the universe. The principles governing life and being are not abstruse. Nature knows not annihilation. Matter can not be destroyed nor can force be eliminated. Vibratory laws are becoming understood. Nothing is lost, but forms are continually changing. Throw thoughts out into the stream of life, the ripples widen out to the farthestmost confine of the universe. The subjective power of mind is limitless. The X-ray is destined to revolutionize mechanics, etc.

The lectures and experiments in hypnotism were interesting in the highest degree, as also the physiological and medical lectures with public healing, which were most successful and attended by large and interested audiences.

Again I take the liberty to tell the readers of the LIGHT OF TRUTH some of the doings of the camp.

We have been blessed with many excellent lecturers, and are now being favored with J. Frank Baxter. He has many friends upon the ground who have been anxiously awaiting his com-

ing, and to-day he delivers his first address at the camp.

We have been listening to fine addresses by Mrs. Helen Stuart Richings. Her lecture Wednesday afternoon upon "Inspiration, Psychometry, and Mediumship" was a masterpiece in instruction. She certainly brought forth many points which were very interesting to learn. All present felt they had gained knowledge from listening to her discourses.

A fine entertainment was given by the children; a fine flag drill, directed by Mr. Bach, was well received; a dance by Edna Cook; recitations by Mollie Blinn and M'innie Cherry; vocal selections by Miss Bessie Bickford, Miss Jennie Harvey; violin solo by Master Charlie Hatch; sermon by Mr. Bach, and a very fine selection by Miss Lelone Thrall.

The Ladies' Improvement Society held their annual social in the temple August 29th, where ice-cream and cake were served. This society of ladies assisted largely in paying for the many improvements made upon the grounds, and there are many energetic workers among them.

Our conferences are well attended, and varied questions are discussed—a very pleasing feature, and enjoyed by all.

Saturday before last was Illumination night, and many of the cottages were elaborately decorated. The hotel was bright with lanterns, red-fire, and witty people. The home of Mrs. Jackson was beautifully illuminated, while the homes of J. B. Hatch, Jr. and D. P. Barber were bowers of light. Lotela Lodge, the home of J. B. Hatch, Jr., is always decorated with the red, white, and blue, while "Old Glory" floats to the breeze from sunrise to sunrise.

Mr. Day, Editor of the *Banner of Light*, made a flying visit to the camp.

Mr. and Mrs. Graham (nee Doolittle) have at last arrived, much to the gratification of their friends. They were given a grand serenade by the band and campers Tuesday evening.

Carrie E. S. Twing has arrived. She assisted in the entertainment of the 26th, and was to lecture during the week following. She has many warm friends here.

Many of the readers (former campers here) will be glad to hear that the old stand in the old grove has been decorated and cleared up, and many of the conferences are held there. It seems quite like old times to many.

CARRIE L. HATCH.

NEVADA, MO.—Rev. Allen F. Brown delivered a series of six lectures at the courthouse here, which were highly edifying and enjoyable. At the close of each lecture he gave psychometric readings, which were very accurate. His reading of our county recorder created much laudatory comment. Mr. Brown goes from here to a number of other places on his way to the Texas camp meeting.—M. P. Manon.

Pure

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Blood

Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

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Message Department.

Questions Answered by Spirit JOHN PIERPONT and Spirit Messages Received Through
MRS. M. T. LONGLEY, Medium.

Our medium, who is employed for this department, sits in a special circle each week at which questions are answered by the Spirit-President, John Pierpont—and individual spirit messages are given by such returning intelligences as can use her organism, all of which are reported by an amanuensis, and transmitted to this office for publication.

In justice to all concerned we request our readers to verify such messages as contain anything which they recognize.

Questions of a spiritual, philosophical, scientific, or humanitarian interest for consideration in this department may be forwarded to us at this office, and will receive attention in their turn. Address **LIGHT OF TRUTH Publishing Co.** Room 7, 512 Race Street, Cincinnati, O.

Report of Seance, Aug. 11, 1896

(Specially Reported for the **LIGHT OF TRUTH** By Dr. M. A. Becher.)

INVOCATION.

Once again, oh Thou Omnipotent Presence, we come before Thee bearing our aspiration and singing our songs of praise to Thee—the great eternal source of all being. We would understand that all things are good, and that every experience is calculated to draw the soul upward to a higher conception of life and its significance. We thank Thee for the benedictions that have been ours in days gone by—for the experiences that have tended to unfold our natures and bring our minds to new conception and new efforts—for the communion that exists between man and man, and for that still higher communion existing between intelligent souls who have passed onward beyond the gates of death into the eternal world, where all is light. We are grateful for all things; for the shade and sunbeam, the storm as well as for the pleasant hour; we are grateful that our dear ones can come to us, bearing grandest joy and giving tidings of the eternal world, of that land which is forever blessed; and we ask that the byways and highways of eternal truth may be multiplied; that avenues may be opened on every side through which Thy children may be given knowledge of the land and the world beyond the tomb. We also ask that instrumentalities for doing this work of ministering to needy souls may be increased, and that the day may not be far distant when justice shall reign and love be so grandly spread over all the earth that each soul shall lift up his head and rejoice in the clear light and beauty of that arising dawn. And we ask that the angels who come this day may be given opportunity and strength to perform their errands and to reach the loved ones of earth and to minister in kindly deed and word unto those who require their ministrations. Amen.

Questions and Answers.

QUES.—[N. M. S., Proteus, Mo.] I herewith ask my old friend Pierpont, who answered questions for me many years ago in the *Banner of Light*, the following questions: In a few more months I will be eighty years old, forty years a Universalist and the remainder a Spiritualist. I have investigated all phases, from the raps up to materialization, and most of those forms and phases in my own farmhouse. I have seen spirits for fifteen years, always when I am in bed, and partially in an unconscious state, but am immediately conscious; then the spirit gradually vanishes from my sight. I have never heard a spirit speak. I have seen the spirit lights; the yellow, also the electric sparks. I have been told, on slates, without pencil, that I am a medium. I have talked with spirits for the last eighteen months (my wife being the medium, clairvoyant and clairaudient), the spirits always standing on my right; we always sit alone. Now, for the last four months she is too old and weak to be used as a medium. Since then I have seen sights every night that cause me to come to headquarters for an explanation in regard to the following: My room is sealed with pine lumber, and I awake in the night and see writing on the wall, to me unintelligible; it is not divided into words, but it is in regular lines with open spaces between the lines. I see the room lined with stones, sometimes brick on white marble with carved work on each corner; again I see it covered with oilcloth or paper, beautifully painted in different colors, with regular lines of different colors. Now, for the last two weeks the walls are covered with printed matter divided into words with capital letters attached to some of the words, but as yet I can not see it long enough to read it. As soon as I awake it commences to vanish, and the room becomes dark. I often cover my eyes, but I see it the same.

ANS.—In looking into the case of our good, old friend we find that his clairvoyant perceptions have been rapidly unfolded during the last few months, and we feel that in his closing days the good spirit friends, who have attended him for many years, are opening to his sight representations of what he may yet behold in reality in the spiritual world. It is possible that our friend will be able to distinguish and understand the characters which are transcribed before him in the manner he describes; at least that interpretation will be

borne in upon his mind so that he can appropriate it for his own instruction, and, possibly, for that of others ere he passes to the higher life. However this may be assured that he has been attended by good and beneficent intelligences, who have not only been able to bring to him, through his own agency and mediumship of his excellent wife, blessing and instruction from their own realms, but also that they have received from his home and in their personal atmosphere elements and forces that have been beneficial to them in pursuing their work among other souls. The gain has been mutual, and we feel that a benediction of light will crown the venerable head of our esteemed correspondent.

QUES.—[C. D. S., Meadville, Pa.] It very frequently happens that I feel very unhappy without being conscious of any cause of my unhappiness. There seems to be several forces at work on my being, one drawing me one way and another some other way. During the last few months I have noticed that a very sad feeling, without cause, is followed by some happy event; and a very happy feeling, produced without cause, is followed by some misfortune. This is the rule, but there are many exceptions. What is the philosophy of this, and is there any way by which I can tell when the exception and when the rule is to come true? Are all dreams forewarnings by spirits? If not, how can we tell which are and which are not? How can we tell what dreams mean? Are any of the so-called dream-books reliable? Is the brain divided into organs as taught by phrenology? If so, can the size of these organs be determined by the shape of the head?

ANS.—Phrenology is an exact science which can be demonstrated by experiments and study. The organs of the head, as demonstrated by phrenology, will inform the student as to the quality of brain power and the attributes of the individual. Phrenology is a science that should be closely studied by those who wish to understand it. We have no faith or belief in the efficacy of so-called dream-books to interpret dreams or to explain the experiences which come to the individual during the hours of sleep, because no standard rule of guidance can be set down for individuals as a class; for those who are sensitive and who come under the direct influence of personal spirit friends, who may be influenced in a dream or given to speak, a certain strength to meet with certain experiences which may come to them during the day or in the coming time. Visions are sometimes given to mortals during their hours of sleep, which may be interpreted in various ways, according to the susceptibility to spirit power, and according to their general environments of their daily life. Many times coming events are predicted in this way by symbols, and if one is very intuitive he will be able to interpret what is significant of the symbols thus portrayed. We do not know that one can determine always between dreams, which are the result of a disordered physical condition or those which are produced by spirit intelligences. Perhaps by closely studying that which he remembers of sleeping experiences he will be able in time to determine between those which are produced by physical causes and those created by influences and environments of spiritual presences. Your correspondent, Mr. Chairman, is undoubtedly a sensitive, and she may be swayed by spirits, in or out of the body, coming under psychological influence; sometimes she may feel depressed with no apparent cause for her state of mind. The feeling may be produced by spirits who are coming in contact with her from the lower spheres, who are in need of enlightenment and good cheer and partaking of her magnetic aura, are benefited, while leaving upon her mind an influence from their own depressed condition. We do not know how one may determine whether the emotion is caused by the shadow of coming events or not; each individual case must determine this for itself. A sensitive, who follows her impressions, studies them and takes notice of her intuitive perceptions may, in time, come to learn what produces those sensations, and how to avoid them, if not desirable.

QUES.—[A. M., London, Ont.] How dark should a room be for sitting for manifestations? Can mediumship be developed by one sitting a week? Is it possible for a person to sit regularly for three months and yet feel no spirit influence? Do the sitters get sleepy before the sittings over do that interfere with spirit power?

ANS.—The drowsy condition falling upon the sitters may be produced by spirit intelligences operating upon their organism to bring them into a passive condition; if so, this will not interfere with the process of development, but rather will be an assistance to it. One may sit for three months, or for three years, and not be influenced perceptibly by spirit intelligences or develop as a medium; it depends upon the conditions, environments and mediumistic tendency of the sitter. One may sit three weeks or three months before he begins to feel any stirring of mediumship with his organism, and yet, after all, may, in time, be developed as a very fine and useful medium. One sitting a week will suffice to develop mediumship if all the conditions are favorable; if the associations and environments are harmonious; if the individual is mediumistic and is attended by spirit intelligences who understand how to utilize his powers for the best usefulness and experience. But this one sitting a week may have to be continued for many months before the best results may be obtained. We usually advise one to sit in a dimly lighted apartment for the development of mediumship; for light, artificial or natural, produces agitation of the atmosphere, and renders the labor of spirit attendants rather more difficult than it would be were the atmosphere in a state of quiet and passiveness. It depends upon the individual aptitude of the sitter and of those of the spirit attendants whether the room should be totally dark or otherwise, but, as a rule, we should recommend a partial light for the individual who sits for spiritual development, unless he desires to unfold in that phase of mediumship called materialization, in which case it would be better to give darkness the preference, as the spirits will be enabled to handle the material elements to better advantage under such a condition.

Spirit Messages.

S. B. BRITTAN.

"Truth, crushed to earth, shall rise again,
For, lo, the eternal years are here."

How true, my friends, that the vast eternal truth of the universe which goes forth as the breath of God permeates all things with its divine elements, and although it may be crystallized by the conditions emanating from carnal life, or from stupid ignorance, yet these external blemishes are of the material; they are fleeting, and they crumble away, leaving the pure essence of divine Truth clear and free. This grand power, which we call Truth, is permeating the entire world, and it is presenting its strength unto all people. Many are not ready to receive or to appropriate it to their own understanding, but there are many others who can comprehend and welcome the Truth, making it a part of their daily lives. They are the heroes that battle with the forces of error, and overcome them by the might of power; they are the martyrs that stand forth in every age true to principles and faithful to duty, leading the timid ones onward, ever holding aloft the torch of progress, which cannot be quenched; and although the fagot and the flame may be their reward on earth, they go singling on, climbing the hill tops, and urging those who are in need of strength onward and upward, until the heights are gained; in spirit they surmount every difficulty, they overcome all obstacles, they reach the pinnacle of that which is worthy of their attention—the self conquest of soul-life and the conquest over interior and exterior foes. They are the apostles that spread the good word of everlasting love, of divine justice, of eternal liberty unto all the world, and though the tempest gathers and the winds blow around them, they have no fear; for their feet are placed upon a rock that can never crumble into dust. It is such as they who receive the truth and study it well—who are capable of pressing forward as the heralds of the coming light. And, good friends, those of you who stand fast by that which appeals to your conscience as the higher truth, must and will be sustained, though dynasties crumble into dust and kingdoms fall, though planets rock and seem to be quenched by the darkness of rising clouds, the light still shines, and after the clouds pass away the planets are seen to be marching on in their order and regulation, while the stars sing together, and rejoice over

the final triumph of wisdom and of truth. I come to-day to speak a word of greeting to all the good friends who are engaged in the dissemination of spiritual light, who are scattering abroad the seeds of love and peace, who give counsel and instruction because of the word and the light which they have gained from the immortal realms where intelligence abides. Angels stand ever near from the arching heavens to grasp you by the hand; they are whispering words of encouragement in your ears. Be of good cheer, dear friends, for there is a power at work that is mightier than that of earth. Discontent shall pass away, ambition shall fall, the joy belonging to the carnal shall disappear, but the spiritual shall abide, and they who are faithful shall be sustained in every hour until the final triumph of good. Spiritualism is doing its part in the great world of progress; it is leading united souls onward to greater achievements and grander conquests; it is opening the way for the elevation of mankind; it is the vanguard to human liberty. Liberty, Justice, and Truth shall free the world from its chains of superstition, and elevate mankind to the higher pathway of right, and to the consciousness that life is within and will not be quenched. Friends, be firm and true! The battle is on, and the way is long, but to those who are faithful, to those who are staunch and brave, the victory is assured.

EDWARD WINSLOW.

How do you do, sir? I am a stranger to you. I have only been in the spirit world a little while, but am already longing to return and to communicate with the dear friends on the mortal side. The good gentleman who has just spoken kindly gave me his arm and assisted me with his strength and his knowledge to speak in this way that my words may reach the loved ones in the far East, and, I hope, give them joy that I have returned to express my affection and esteem for them. I feel strangely as I look about and realize that this is the spiritual world. It seems to me that the change came suddenly upon me. I felt so surprised when I opened my eyes in the spirit world and found that I was outside the body and yet myself—strong, and more active than I had been a little while before, and yet apparently the same individual. I have not yet become fully accustomed to it, but I am learning and growing and am beginning to fit into the new life and to rejoice in it. I would like to tell my dear parents of some things that have happened to me since I went from the body, and also of some experiences which I had before the end came, but I cannot do it here; I do not wish to talk about these things in public. If I have an opportunity to come through some private avenue to them, I will speak as I would like, and I know it will not only be interesting, but also of service to them, and to other friends on this mortal side. I do not like to mention names, but I send my love to all. Tell them I am well; I am happy. It is a good world I have found. The rest I will say to them at some future time if I have the power. I am twenty-four years old. I find that the time is going right on. It did not stop when I went to the spirit life. But I count myself as a babe as regards the things of this spirit life; my experiences are so very few. But I am going right on, and weeks pass into months and months will extend into years, and so I tell you my age as it would be were I here in the mortal with you. My name is Edward Winslow, and, please, send this message to R. Winslow, of Brookline, Mass. I also will tell you that I passed away at Colorado Springs.

JULIA MORTON.

I have a sister and some other relatives who live in Springfield, Ill., and I have thought more than once that, perhaps they would like to hear something from some one they have known, and who is now in the spirit world, and I have asked the dear ones with me on our side of life if they would try to come and manifest in some such way as this, so that our friends might learn and be instructed by it, but they have not been able to open the way, and I am here to-day to do what little I can towards it, and perhaps make the way clear for others to come. I know that mortals who have learned anything of Spiritualism think it very strange that

such and such a spirit does not communicate, but they do not know how anxious the intelligence may be to reach their earth friends, yet how impossible to find the way. Spirits are just as eager to reach their friends and give them light as the mortals may be to have them, and it is not that they are indifferent to the welfare of their loved ones on earth; it is because they cannot find the way open suited to their work. I think that some time there will be means everywhere, and that spirits who wish to come will find just the right one for their use. But as yet this is not so, and years will go by before we can communicate even one word. But we do not stop trying, and I have been trying for a long time to send a word to my dear ones in Illinois. I have been trying to make myself known to friends and give them a little influence, but I do not succeed very well, and I hope that the time is not very far away when I can do more, and so I keep right on from day to day, hoping for that which is for the best. Now I would like my friends to know that I can come to them, and I would be pleased to give them what I can nearer home, and I trust they will look into Spiritualism and try to develop their powers within themselves. I know there is mediumship among them, and that much good might be done if they will only look into the subject with a harmonious spirit; not expecting great things, but ready to learn whatever the spirit intelligence can give.

MRS. SUBMIT C. LOOMIS.

My soul has risen from the mortal clay,
And reached the grandeur of its spirit dower.
No more I wander o'er the earthly way,
For, oh, my life has gained a matchless power
To travel on from land to far-off land,
And find a blessing in the life, that now
Gain more clearer sight on every hand.
And thus before the thought of Truth I bow.

know, dear mortal friends, the way seems long,
Where'er the shade of grief may fall,
And when the path is hedged by sin and wrong.
And yet, God hears the feeblest sparrow call.
He knows your every trial, pain, and care,
And leads you onward by His holy will
Toward the everlasting mansions over there,
Where peace and love your hearts shall thrill.

I come, dear loved ones, from the home above
To bring you blessing, such as angels know,
To guide your footsteps with a mother's love,
And lead them onward as your souls should go.
Look up above the clouds, and see the light!
And know the angels guide you day by day.
There is a land of beauty, fair and bright,
That you shall find along the higher way.

Ah, yes! I come with music and with flowers,
With sweetest singing from the land of life.
I come with good-will, and with spirit power
To banish now the gloomy shade of night.
I bring you benedictions from the land of peace
And beauty just across the way.
I give you, dear ones, loves that never cease;
The beckoning hand to guide you to a better day.

And this, Mr. Chairman, is my message of love crudely spoken. My friends who remember me, no doubt, will be pleased to know that I not only remember them, but also seek every opportunity of reaching them with my dearest blessings and words of love. I would have them know that I am not far away, in a home where no thought or knowledge of earth life ever comes. The grandest heaven would not be sweet to me if I were far away from the loved ones, and could not share their sorrows and joys. But I can come, watch over, and care for them. That is my work and blessing. I find joy in it. I will not take your time, but am glad to communicate to my dear daughters and friends in New York City, and I tell them that all is well, and trust it will be thus with them.

JOHN CALLAHAN.

I am a plain man, sor, and may be you don't want to hear from me? (All are welcome). Well, I am glad to come, because I have so much to call my attention to on this mortal side, and, somehow, I don't get the light and the strength I would like from the spirit side of life. You'll understand it is not because earthly things are clinging to me, that is not it, they do not that I know anything about, but something of an influence, as yez call it, goes out to me and it brings me back; it makes me feel strange, as if I was out of place, or something or 'nother and yez may believe it makes me feel rather uncomfortable like. Will, thin, I wants my friends to know that I go' back. They live in Baltimore, and I wants to send word to them and tell them not to be thinking so much of me because it kapes me to thin that holds me down here, and I can't git away. I don't

mean that I am in a bad place. I didn't find purgatory, but I've been going through a dingy looking place and gitting out of it in a hurry where there is more light, and I have grown out of that and yit I don't know that I'm a mortal, so to speak, and I don't know which is which. I wint out of the body in a hurry, and there are some matters and things which are kind of mixed, and I've one or two on this side whom I'd loike to see in private to talk thim over. It wouldn't do to say anything in public—not much. I want to cut the strings that keep me here, and I'll go loike a kite when I git loose—so I will. But I'm glad to come, and I want to tell Ellen and the rest of thim not to fret or to worry over the money to pay for my Mass. I don't want any Masses said over me; we don't need thim in this world. They've been worrying about this and about my soul, and that's what kept me here, and made me feel so bad loike. But I'll be better now, and I'll go now, and look things up a bit.

MRS. HENRIETTA M. HENRY.

Mr. Chairman: There is a lady present who has at several seances endeavored to influence our medium, but without success, and as she is very anxious to say a few words to her family, but is unable to manipulate the medium's brain, I will speak for her. This lady desires to send her love and greeting to her family and also to her friends; to tell them that she is well satisfied with the spirit life. She has met many of the dear ones who passed on before to the world of spirit, and has found it as natural as she ever thought it could be. The entire surroundings are home-like and sweet to her. But she has some anxiety about the dear ones on the mortal side, and she is prepared to send out her love, and to tell them she is doing her best to help them along in their affairs. She is also gathering elements from the magnetic aura of the circle by which she may learn how to overcome the conditions which affected her during the last few weeks of her earthly life so that when she comes in contact with mediums or with friends on earth she will be entirely free from these psychological associations which are rather depressing, and which prevent her from saying all she would like to when she comes in contact with mediumistic agencies. This good lady brings a warm motherly influence and strong magnetism. She had magnetic power of her own, although she may not have exercised it for any special purpose. But this power was taken up by others and utilized, and perhaps it was this as well as from other causes why she lost her physical strength and passed to the spirit world. The intelligence not only sends strong love and sympathy for the dear ones of the family, but there seems to be one matter which she would like to communicate upon with her companion of earth, and which is of importance to him and his affairs, and she will endeavor to come through a medium in his vicinity and give to him something which he would like to know. This lady is Mrs. Henrietta M. Henry, of Lake Pleasant, Mass., and she sends her thought and her words to, we think, Nelson S. Henry, which, we presume, will be understood. —(By the Guide of the Medium.)

VERIFICATIONS.

To the Editor of the LIGHT OF TRUTH.

I write to verify a message from Star Queen in the LIGHT OF TRUTH of July 25, 1896. Captain Short was my grandfather, and it to my mother (his daughter) that he sends greeting to, at Rock Creek, Idaho. Star Queen is a bright spirit who comes to us through our medium here, and we are always glad to hear from her. W. H. OTTERSON.
Willits, Cal.

To the Editor of LIGHT OF TRUTH.

In the LIGHT OF TRUTH of August 15th I noticed with great pleasure a communication from my dear, little In-friend and guide, Naota. God bless the dear medium through whom the message was given, and the good editor for publishing it. MRS. LOUISA MEIGS.
Memphis, Tenn.

To the Editor of LIGHT OF TRUTH.

The communication from Barrett Scott in a July issue of the LIGHT OF TRUTH is fully recognized by me. The tragic death of the famous de-

faulter, at the hands of enraged taxpayers, is still fresh in the memories of the people of the Northwest. He was told that he would receive some benefit by coming to LIGHT OF TRUTH Message Circle. No doubt the warning he uttered may be seen by some one who is contemplating like action, and if so, some good will accrue to his soul's conscience, and partly ex-plate his faults. C. A. KITTELL.
Galveston, Tex.

A STARTLING TEST.

Edward K. Earle's Mediumship.

WM. BERRY.

The Spiritualists, of San Francisco are all excited over the wonderful tests given by Edward K. Earle at Scottish Hall Sunday nights for the past eight or ten weeks, and skeptics who come there to rail go away dumbfounded; and in a great many instances convinced that there is more in Spiritualism "than is dreamt of in their philosophy."

Earle, while not being a polished or even a fluent talker, seems as soon as he gets under control to lose his identity, and his descriptions are perfectly clear, and, at times, intensely dramatic.

One thing noticeable in his seances as compared with those given by others of his class is, that in all he says there is no blush brought to the cheek of those addressed, and nothing said that could offend, the sensibilities of the most sensitive. From the time he first makes his appearance on the stage until his last test is finished he is given the most rapt attention by the audience, and the very decided applause which greets each difficult test shows that his efforts are thoroughly appreciated.

One instance was given on a recent Sunday evening at his meeting, which your scribe attended. It was observed that Earle, in the middle of several interesting tests would abruptly stop, and turning his back on the person under consideration, and with eyes bent on the floor and hands outstretched would fly rather than walk to a certain part of the hall. This occurred probably half a dozen times, and the people in that locality were worked up to quite a nervous pitch, as indeed were the rest of the audience.

Finally, he made one flying trip from a remote part of the hall to this place, where some power seem to draw him, and standing at the end of one of the rows with both hands pressed over his eyes for a few seconds, he suddenly swooped down on a man sitting near the end next to him. He grasped the man's hands and cried out, "Andrew! Andrew!"

The man evidently scared and angry, sprang from his chair and muttered out something about his "not wanting to be made a show of," and "he wished he would take his damned foolery somewhere else," and pushed Earle away from him and resumed his seat. The medium slowly returned to the stage and gave the signal for the lady to play the piano, standing the while seemingly in a trance, when suddenly again he darted to the same part of the hall and grasping the hand of the same man, pushed him back in the seat from which he had protestingly arisen.

The place was now in an uproar, and people all over the hall were standing up while those in the balconies were leaning over at the imminent risk of being pushed over by the pressure of those behind. "I am going to give this test if it kills me, and you, Andrew Thornton, will have to listen to the message from your old friend Jack Edwards."

So spoke Earle, and at the mention of those names Thornton seemed resigned to listen to what was to come. Through some twenty-eight years of the man's life the medium led him from the time he was a little boy in Eureka, Ill., where he was born and went to school, incidentally describing his father and mother (both dead), their occupations, and home in which they lived, to the home where he moved in another town in Illinois, and finally the move to Texas, where he became a cowboy. Then through the scene where at midnight during a terrible thunderstorm while Thornton and his chum, Edwards,

were on night guard, how 503 cattle stampeded; about the midnight ride of several miles, and at last getting the cattle quieted down; of the return to the scene of the stampede and the finding of the mangled remains of Edwards and his horse where they had been struck down by lightning and mangled under the cattle's hoofs. Then the message from the dead man telling Thornton he was happy in being able to greet him once more, wound up a scene, which, those who witnessed, will not soon forget.

The man was completely unnerved by the test, but he thanked the medium and expressed his satisfaction at having received a message from the best friend he ever had. And yet we ask "Is there anything in Spiritualism?"

Slate-Writing in Public at San Jose, Cal.

To the Editor of LIGHT OF TRUTH.

Spiritualists of this city are engaging the circles of Frank Harland, recently from Australia. I saw by the phenomena there must be some greater power than the medium could produce, he sitting before a plain cabinet with a sitter on each side holding his hand. Hands of all sizes appeared through the curtain and over the cabinet. Lights and faces also appeared. Slates handed into the cabinet were written on to sitters in the circle by their spirit friends, sending loving communications and signing full names and in their own handwriting.

Three slates were covered with the finest of oil paintings, wet from the artist's brush. Receiving my brother's signature to a message on a slate handed me through the cabinet, I made appointment for a private sitting next day. Holding a pair of slates in my hand and one pair under my feet, in the course of fifteen minutes the slates were covered with writing in different colors answering all of my questions in a most satisfactory way, also directing me how to develop my mediumistic powers, giving me full instructions how to sit for development. After our seance Mr. Harland gave me evidence of his psychic powers (so he called it) by having me go into the public sitting room and sticking a pin hole in the wall, also one into a morning newspaper, and going back into his seance room I blindfolded him, when he took me by the hand and found the holes, both in the wall and newspaper. In the meantime a printer's boy came into the office with some printed matter and complained of a sleepy, tired feeling, whereupon Mr. Harland made a few passes and psychologized him and had him in a deep sleep without sense of feeling, surrounding, or pain. Placing the boy in a clairvoyant state he asked him to go to Melbourne and describe the city and tell the time there, which he did to my astonishment, but I was more surprised when he sent him to my home in Maine and he described my parents and sisters eating dinner and giving me their conversation. When the influence was taken from the boy he said he felt as though he had slept for a week and tripped away happy.

Through such mediums as Mr. Harland the cause of Spiritualism must certainly develop the thinking minds of the world. Before investigating I imagined mediums were a set of fakes and charlatans, but I am now a full-fledged Spiritualist, convinced through the wonderful mediumship of Mr. Harland in two and a half hours.

MRS. THOMAS KENNEDY.

Hail and Thunderstorms.

Contrary to the general opinion, appear to be not uncommon in the Arctic regions. Mr. H. Harries has reported to the Royal Meteorological Society an examination of 100 logs of vessels from Arctic latitudes, and of these no fewer than seventy-three mentioned hail as having been experienced at some time. Thunderstorms were less frequent than hail, but have been observed in several months of the twelve, August being the month of greatest frequency. The call breeding place of the Arctic Register. storms is believed to be in the neighborhood of Barent's Sea.

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Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday morning by 9 o'clock, as the LIGHT OF TRUTH goes to press at noon on that day.

Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

*He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun.
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race.*

—JAMES RUSSELL LOWELL.

Sociological Permanency Dependent on the Culture of the Spiritual Nature of Man.

Order is heaven's first law. Nature abhors a vacuum. These two apothegms express the thought and reason of all cataclysmic revolutions and all discordances. Order is not changed merely to injure or to bless mankind. Neither is the universe dislocated because ignorant man has conceived a fabulous god and a worse sin.

"All this dread order break—for whom? For thee?"

Vile worm! Oh, madness! pride! impiety!"

Man needs the experiences of his life. They constitute the discipline which hews him finally into the form that divine order has assigned for him. There can be no heaven without an imperfect humanity. Had man remained in Eden there could have been no contrast, hence no progress. Struggle, change, turmoil, and disaster mark the unvarying epochs of nature. Man is subject thereto in the ratio that the rapacious instinct dominates, and when rapacity does gain a foothold, every other quality appears to be blotted out from the consciousness. The law of survival applies to the animal man as well as to the hyena and the jackal.

It is only when man rises above his animal nature that he sees a rift in the clouds of his mud-enveloped sky. There is no law of survival of the fittest in the all-pervading realm of love. The altruistic benevolent is of the wisdom love of the spirit. The egoistic rapacious is of the animal love of the flesh. These two loves are to be seen in the clash of armed power, the rush for fame and spoils everywhere. It is only in the triumph of the higher love that permanency abides. All life is fitted to its varied uses when viewed from the standpoint of the absolute—from the love dome of man's cosmic temple. This dome is found in the equilibration of the faculties. The power to think involves a thinker, and there are true and there are false thinkers. Harmonization of function, intellect, analysis, penetration, perception, distribution, passion, hate, conjugal, sexation, all these enter into the area of equilibration. When they are controlled and operated by wisdom, the higher, ethereal love of the soul is not far away. Love ever waits on wisdom.

Spiritualism comprises this altruistic fraternal principle of human development and progress. Viewing the struggle for party or sect supremacy, the animus is seen to be wholly selfish and for sordid ends, hence both factions to a dispute involving oppression must eventually fall by the wayside. The dominance of belief, policy, or thought through majorities is no criterion of righteousness. We hold this to be a paramount proposition. The stable and permanent system of sociology involves the recognition of man's spiritual and altruistic nature—the co-operative impulse of the soul, and without this there can be no peace, no abiding prosperity. So long as selfishness, and by this we mean that form of selfishness which breeds rapacity, so long as this remains the master motive of human conduct, mankind can not apprehend the immanence and nature of the spiritual life. The rapacity of selfishness will be outgrown in the ratio that the consciousness of immortality and the communion of the spiritual spheres of existence become the prime motive force of ethical conduct. This consciousness involves the doom of rapacity and cunning and their allied forces of private, merciless gormandizing, and supplants them with amity—co-operation and love.

To Sever the Cords.

We have repeatedly expressed ourselves in these columns as in favor of incineration of human remains after the spirit has taken its flight. From a sanitary point of view, as well as for other considerations connected with the health and comfort of the living, cremation seems to be the wisest and most humane method of disposing of the human shell. Sensitive minds suffer untold horrors who can only think of the bodies of their loved ones as food for worms, or as the possible prey of graveyard ghouls. While individuals who live in the vicinity of cemeteries and are obliged to breathe the air and drink the water in the neighborhood of these pestilential spots, beautiful to the eye, but festering with corruption within, are exposed to the danger of pestilence and death; all of which would be avoided were the bodies to be burned and their ashes alone interred.

But independent of any sentimental or physical consideration of mortals upon this subject, there is another side that presents itself to our notice as an additional reason why we should constantly advocate the use of the crematory in our burial system. To the Spiritualist who understands something of the law of magnetic attachment and psychological attraction between spirit and body, the question arises how best and most quickly to sever the cord uniting the latter to the former when the processes of dissolution have done their work so that the spirit can no longer regain conscious and active hold upon the physical form. The functions of life may cease for a man, the corporeal frame may become stiffened in death, and yet it is possible for the ego to remain in contact with the body until decomposition has performed its work. All spirits do not remain thus tethered to the flesh, but some do, for a time at least, and as humane beings we should study the law and ascertain how we can release these captives from their bondage.

An instance of this kind has recently been presented to us. Six months ago a gentleman from the East passed away in Southern California. His body is

still in charge of an undertaker awaiting the action of a near and dear friend of the deceased—who is in California, too—who intends to return East next summer and at that time to have the body of the friend conveyed to New England for interment. A few days since a young physician—Dr. Becher, who is a fine trance medium—was controlled by the spirit referred to, who characteristically identified himself to friends present. During his visit the spirit expressed his regret that he had not left orders before death to have his body cremated. Said he: "I wish they would burn it or at least bury it for good. It troubles me; I keep going to it; I can't help going, for something like a cord pulls me. This is the first time I have felt any ease. By controlling this medium I feel better; the guides here are helping me."

He was told that he would not be so disturbed after he left the medium; that spirit Pierpont and other benevolent intelligences would show him how to release himself from all attraction to the body. Presently a spasm of pain passed over the face of the entranced medium, as the spirit started, and clasped his hand to his heart. "They are cutting the cords," said he. Then in a moment more: "They tell me I am free now; I feel better; they say I will not be drawn to that old shell again. I hope not, but why do not people cremate their dead, then there would be no such trouble as I have had?"

He departed with a sigh of satisfaction at his release, while we echoed the question, why? It was an intensely interesting and instructive object lesson to those who were privileged to witness and to listen to the control—a lesson which gave us an added impetus in our advocacy of cremation and its important work.

Gladstone and Spiritualism.

How lame and impotent are the bolsters given the old regime of man's destiny by those who desire to see it perpetuated in the face of modern experience and fact which demonstrate its falsity!

Here we have Mr. Gladstone, the statesman, revamping the ideas of Butler, the bishop, in an exhaustive series of articles running in the *North American Review*, and which are commanding the attention of the whole civilized world.

It seems strange that a man like Gladstone should devote so much time to the doctrines of Bishop Butler and seek to inject life into the corpse of orthodox theology while the thinkers of the world look on in pity. Were it not that the great statesman is so clear on some other things, the opinion might well be expressed that his dotage alone excuses his discipleship of the defunct analogist.

His attempt to define and locate a personality for man after death is ponderous and inconclusive. It will hardly interest the ordinary theological student, and must fall flat on the great mass of people who read it, because a great name is attached thereto. And yet, if we are to judge from statements made by Mr. Stead, Mr. Gladstone is not unaware of the fact of spirit communion. Mr. Stead remarks in his *Borderland* for July that the eminent ex-premier told him that he had entrusted his conscience with reference to spirit phenomena to Mr. Arthur Balfour. The latter gentleman, being at the head of the English Society for Psychical Research and a pronounced investigator of spirit phenomena, it is to be supposed

ed that Mr. Gladstone is satisfied with the keeper of his (psychical) conscience, otherwise he would take it away. In view of this, the paucity of Mr. Gladstone's argument is all the more notable and inexcusable. The day has gone by when *ex parte* dissertations on immortality as a doctrine can find any perceptible lodgment in thinking minds. There is a law of immortality, and its operations are as well defined, as susceptible of demonstration—at least so far as pertains to the continuity of life beyond the grave—as any other natural law. The facts of Spiritualism, to which the ablest minds of the world have been compelled to yield, are no longer in the sphere of speculative opinion or belief.

The tremendous fact of man's accountability, and the dethronement of a vicarious atonement from the scheme of religion, mark the turning point of an epoch in human progress. This is due to Spiritualism. It belongs to the constant pelting of facts which have well nigh shattered the adamant of doctrinary theology.

Mr. Gladstone has seen fit to repudiate these facts, thus far, in his disquisition on Bishop Butler's speculations. It is to be hoped that he will not close his earthly labors without giving to the world his views on Spiritualism.

To Our Readers.

With this issue of the LIGHT OF TRUTH our Fall and Winter work begins. As a starter in this campaign we call upon our subscribers to remail their copies to the farming community. For the next four weeks let every reader of this paper who knows of a farmer that does not take it, wrap up his paper and send it on to such a one. When you pick out a man whom you wish to reach send him your paper for four consecutive weeks. In this way you will aid him and like enough make a new subscriber for the LIGHT OF TRUTH.

SOME few millions of dollars were married the other day amid great rejoicing at a place called "The Breakers," which is in Rhode Island. The ceremony was performed by the Rt. Rev. Geo. F. Magill, D. D., and Bishop Potter pronounced the benediction. The millions thus joined by the bonds of God, which let no man put asunder, are part of the estates of Baron Vanderbilt and Duke Whitney. Incident to the profound ceremony and to give it eclat, the bodies of the Duchess of Vanderbilt and the Marquis of Whitney were introduced and joined in a perfunctory marital tie.

CONCENTRATED wealth has been the cause of national collapses since the advent of history. Hard times is the *avant courier* of such calamities. For every million dollars owned by individuals thousands suffer for the want of life's necessities. An equitable distribution of wealth is what makes prosperity—not volume. Unwise legislation is the cause. Wisdom is sadly lacking in our law-making bodies. Inspiration is their only hope.

THE preachers and pastors are exhibiting a "pernicious activity" in politics and, of course, are on the side of oppression, the same as their predecessors were during the Rebellion.

ANOTHER Italian has been appointed by the "Holy Father" to succeed Mgr. Satoli as the representative of the Vatican in this country. It is understood that the incumbent can speak English.

Incorrigible Parents.

The Minneapolis Times says that the phrase "incorrigible children" should be "the children of incorrigible parents" instead, for when children seem hopelessly bad, it is the fault of their weak or ignorant or depraved parents. There is much truth in this statement. Children, as a rule, are plastic and can be moulded according to wise training or by foolish and injudicious authority. The child who dally listens to coarse language and who witnesses uncouth behavior in his parents is not likely to develop into a refined and intelligent lad. Children who constantly hear their elders criticising the lives of their neighbors do not grow up with charitable views and liberal sentiments toward mankind.

Now and then we find a pure and beautiful flower in a field of weeds, but usually the entire stretch of ground is covered with the worthless chaff that chokes out all better growth by its ruthless persistency. So, while now and then a lovely and innocent child may be found in the home of crude and vicious parents, as a rule the offspring of such progenitors will be plants in the field of humanity that will need much pruning and caring for on the part of some wise and judicious teacher before they can develop higher properties and talents than their home life has nourished and grown.

The parents who, in a passionate fit of temper, roughly punish a child for some misdemeanor, need to be corrected and made over themselves before they can properly train the child. No man who can not govern his own temper is fit to control his son. No woman who can not bridle her own tongue knows how to wisely guide the daughter who is careless in speech and mien. Parents need training as well as children, and sometimes the responsibility of all the wrong doing of the offspring lays in the home life of the parents.

Not only is this true of the years from the cradle to youth in which a child lives in the parental home, but it is equally true of its period of growth during gestation, when it lays in its mother's womb and is subjected to the magnetic aura and the mental influence of that maternal parent, all of which goes far to shape the disposition and the temperament of the little one. Nor does the father escape responsibility during this period, for the aura and influence which he brings to the home and the degree of purity or impurity—in thought, deed, and word—which he generates casts a helpful or baleful force upon the atmosphere of mother and child, and largely determines the nature of the human life that is soon to be ushered into the world.

Spiritualists Ought to Claim Her.

Mary Abigail Dodge (Gall Hamilton) will, in the near future, take her place among those who, in the measure of their light, have furthered the great cause of Spiritualism.

She was a remarkable character, and had been for years a close observer of psychical phenomena, having added the testimony of her own experience to an already long line of others.

Our readers are familiar with Gall Hamilton's own experiences in the realms of spirit life and the harsh criticism called forth from the various secular and sectarian publications when she made them public. This merely illustrated the importance of the dis-

closures. Coming from Gall Hamilton, the literati were bound to heed, but not believe, her story.

But to those who, like herself, were and are familiar with these psychical journeyings, her account was welcomed, and her conclusions regarding the scope and destiny of human life accepted. Her message to the despairing and doubting ones is filled with deep sympathy and consolation. Here it is:

"Beloved: You—if any such there be—who, through fear of death, have been all your lifetime subject to bondage, be of good cheer. For seven weeks I lay encamped on the further, if not the furthest, side of the Valley of the Shadow of Death, and it was a pleasant valley. Its tranquillity was as gentle, as natural, as deep as sleep. Its activities were as simple as going into the next room. Its atmosphere was peace; its only gloom was my keenest pity for those who must remain behind. I hope and think that its shadows mark the four dreams of life. We are born into the Valley of the Shadow of Death, and we die out of it into the life eternal, which is to Thee, the only true God, and Jesus Christ, whom Thou hast sent."

Philosophizing on this in "Hints of Heaven," she observes:

"A new page in the Book of Life was opened to me. At first the question arose: Why has God given us such an eagerness to know, yet withheld all knowledge? Then, has He? Has He so withheld knowledge? Has He not rather in this, as in all other matters, given us hints and helps, but left it to human will to use them? Has He not created man with as much knowledge of the relation between this world and the other world as between the cathode rays and the human eye? as between Mars and the earth? Is not our ignorance due to our theories and our stubborn, stupid adherence to them in spite of facts rather than of God's orderings? Do we not look upon the borderland as forbidden ground, and bar discovery by a mistaken sense of prohibited and therefore unhallowed curiosity? Certainly, as I look back along my path, I see many facts which have a direct bearing upon this question, but which I never classified, never even marshalled only looked at as marvels, inexplicable and unrelated, with no orderly bearing upon a question that concerns every human being."

Gall Hamilton has taken up her residence in the supernal world, but her work is not finished; it is hardly begun.

BISHOP NEWMAN, of the M. E. Church, has been invited to "keep cool" by at least one sectarian paper. Newman is the man who has been keeping open mouth on the political hodge-podge and duly slandering the opponents of misrule.

THE public will continue to be robbed by corrupt legislation, and humbugged by avaricious corporations until they form vigilant committees with secret sessions to deliberate upon plans to effectually exterminate such wrongs.

THIS paper is read by more than twice the number of persons who subscribe for it. If it is worth reading it is worth paying for. Please let us have your subscription.

THE way to help spread the truth of Spiritualism is for each subscriber of this paper to see to it that another one is added to the list.

THE reading public will soon be casting about for winter reading. Mention the LIGHT OF TRUTH.

SAMPLE copies of the LIGHT OF TRUTH can be had upon application to this office.

YOU must help the spiritual press or the spiritual press can not help you.

Remail this paper to your friend, the farmer.

Cure Consumption and Lung Troubles

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(Incorporated under N. Y. State Laws)
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NEW YORK, August 29, 1896.

Editor LIGHT OF TRUTH—I have an absolute remedy for Consumption and all Throat, Chest, and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE TWO BOTTLES to readers who will write me their express and postoffice address.

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T. A. SLOCUM, M. C.,
183 Pearl St., New York.

Dictated by T. A. S.

This proposition is good any time. When writing the Doctor, please state you read his letter in the LIGHT OF TRUTH and greatly oblige—THE EDITOR.

The New York Recorder says: "Knowing his remedy as he does, and having unbounded confidence in its beneficial results, based upon experience, the great Chemist considers it his religious duty—a duty which he owes to humanity—to donate his infallible remedy. There can be no mistake in sending for these free bottles—the mistake will be in overlooking the generous offer. T. A. Slocum is without doubt the most eminent Chemist in America. He holds thousands of testimonials endorsing the Slocum System of Scientific Treatment from sufferers greatly benefited and cured."

Mt. Pleasant Park, Clinton, Iowa, M. V. S. A.

NEWS OF THE CAMP.

There was not much done in camp Friday, the annual business meeting of the Association occupying the time.

The meeting was called to order at 10 o'clock by President Thompson, and the minutes of the last business meeting were read and approved.

The report of Will C. Hodge, secretary, and Isaac Millsack, treasurer, showed that the camp was in good condition financially. The report of the auditing committee showed that after a careful examination of the books of the secretary and treasurer, they found everything in good shape, the accounts kept correctly and in a business-like manner.

The nominations for president were then called for, and Rev. J. C. F. Grumbine placed the name of Alonzo Thompson in nomination. He got no farther in his address than to mention the name of our honored president. The storm of applause that greeted it attested the esteem in which Mr. Thompson is held by all. Amid the storm of applause Mr. Grumbine was obliged to take his seat. A motion was at once made to direct the secretary to cast the vote of the meeting for Mr. Thompson, but that gentleman, in a feeling speech, declined the honor. Repeated efforts were made to induce him to change his decision, but it was useless, and at length the motion to instruct the secretary to cast the vote was withdrawn. It is doubtful if ever man won the confidence and love of a people more completely than he has, and that it is with the utmost reluctance that his decision was accepted evidences the high esteem in which he is held. His refusal to again serve the association opens the field, and it is impossible at this hour to predict who will be the president. There is a feeling at this hour, 12:30 that there will be a general change of officers.

The annual business meeting reassembled at 1:30 pursuant to adjournment and was called to order by Preston Thompson.

Nominations for president were called for, and Will C. Hodge nominated T. J. Preston, of Stanbury, Mo.; J. A. Bailey nominated Mrs. Stella Fisk, of Keokuk; Mrs. H. P. Harvey presented the name of Colonel James Freeman, of Bloomington, and Mrs. Edith R. Nickless made a brief address in support of the nomination of Mr. Freeman. Nominations were then closed, and L. P. Wheelock and Dr. J. C. Phillips were appointed tellers. The roll of members was then called with the following result: Freeman, forty five; Preston, thirty-three; Mrs. Fisk, eleven. Colonel Freeman was then called before the meeting, and, in a brief address, he thanked the members for the honor conferred upon him and pledged them his best efforts to promote the best interests of this camp meeting. His election was made unanimous.

Nominations were called for for vice-president, and Mrs. Stella Fisk, of Keo-

kuk, and Dr. D. S. White, of Chicago were placed in nomination. A ballot was taken, which resulted as follows: Mrs. Fisk, forty-six; Dr. White, thirty-three. Dr. White then moved that the election of Mrs. Fisk be made unanimous, and it was done.

Nominations for secretary were called for, and T. J. Preston placed in nomination Martin McGrath, editor of the Fulton Register. In a brief but highly complimentary address he proclaimed the fitness of the humble pencil pusher for the responsible position. Dr. C. R. Fisk, of Keokuk, a gentleman who has known Mr. McGrath from childhood, seconded the nomination. Willat Ferris presented the name Will M. Kellogg, of New Boston, Ill.; Mrs. H. P. Harvey presented the name of F. E. Lofgreen, of Mascoutine; J. M. Trippe presented the name of H. H. Hopkins, of Nashua, Ia. A ballot was taken with the following result: McGrath, forty; Kellogg, eighteen; Hopkins, eight; Lofgreen, seven. Having received the majority of all the votes cast the Register man was declared duly elected secretary for the next year.

Nominations for treasurer were called for, and Isaac Millsack, of Ottumwa, was nominated, and, on motion, the rules were suspended, and Mr. Millsack was elected by acclamation.

The election of two trustees was then called for, and W. P. Hunt, of New Boston, Ill., M. R. Smith, of Cambridge, Ill.; J. C. Blodgett, of Minneapolis; Dr. O. G. W. Adams, of Dubuque, were placed in nomination, and it was moved that the two receiving the highest number of votes should be declared elected. The motion was carried and the ballot resulted: Adams, sixty-four; Blodgett, fifty-seven; Smith seventeen; Hunt, 9; Secrist, one. Dr. Adams and Mr. Blodgett were therefore elected.

R. W. Stewart, who had been the attorney for the association in its recent litigation, presented a resolution which empowered the executive board to provide for and pay off the indebtedness of the association, and to close up the affairs of the stock company. The resolution was adopted, and the meeting then adjourned till 9:30 o'clock Saturday morning, when the balance of the business was taken up. The appropriations for the next year's work were then made as follows: Speakers and medium, \$500; music, vocal and instrumental, \$400; lights, \$50; police, \$90; gate, \$75; printing, \$60; contingent, \$200; sanitation, \$200.

The last appropriation was placed at the disposal of the committee on sanitation to be used at their discretion any part of it or all of it.

Professor C. A. Hoffman, having donated the organ which has been in use on the grand stand, to the association, a vote of thanks was extended to Professor Hoffman for his generous act. The election of delegates to the National Spiritualist Association was then taken up, and T. J. Preston, Dr. O. G. W. Adams, and President elect James Freeman were selected delegates with power to select their own alternates. The meeting then adjourned subject to the call of the president.—The Fulton Register.

MISCELLANEOUS.

Written for the LIGHT OF TRUTH.

Faith.

L. EMMA SPALDING.

I groped in darkness in my room;
The objects seemed transformed or hid away.
When weary grown to calm despair,
A passing taper lit the gloom
But for a moment, yet I learned the way;
With quickened sense, in haste repair
To find my lamp and burn it there.
I knew my oil of faith was low,
The darkness of the midnight hour to light;
But doubts had cleared, and I was cheered,
Content—I sought my rest—to know
That soon the glories of the morning bright
Should end the night and all I feared.

Written for the LIGHT OF TRUTH.

Satan-Worship in France.

Phenomena—Vital Radiation—
Thought Transference—Hypnotism.

QUESTOR VITE.

Considerable interest has been manifested in England lately in the "devil worship," which was supposed to have been going on in France for some time back. It originated in a book published in Paris in serial form, entitled "*Le Diable au XIXe Siècle*," which purported to give true descriptions of black mass ceremonials held in Paris and elsewhere, at which Lucifer appeared as a young man, together with a mass of egregious stories of preposterous and fantastic demoniacal phenomena. This appeal to ignorant superstition turned into a surprising financial success. Twenty thousand subscribers gave their support to it. Several Catholic priests referred publicly to the book. Several other writers, noticing this new market, followed suit in producing somewhat similar works. Two English authors who write for the occultist public produced their contributions towards the same subject. To judge from all this flood of literature, it looked as if Spiritualism and Occultism were to be swamped in Satanism. Some Occultists took advantage of this to state in *Light*, the leading journal dealing with psychical questions in London, that spiritualistic phenomena were produced by "diabolical forces of nature which are antagonistic to humanity." Some other writers considered that these Luciferian phenomena were, perhaps, superior to and more regular than spiritualistic phenomena, and that their bearing on the latter should entail complete reconsideration of the supposed source and meaning of mediumistic phenomena.

The Paris correspondent of *Light* then decided to sift this matter, and get information as to its true meaning and value. He interviewed or got information from chiefs of the leading schools of Occultism, both in France and England, and from some of the literary men who had written books on the subject. "Papus," the head of the Martinist school, declared that the whole thing was a Catholic publisher's speculation, which was run with the support of some ecclesiastics, and intended to discredit freemasonry and all psychical research outside of the Church. It was got up mainly by Leo Taxil, a writer of some disgusting works on freemasonry, on the confessional, and on the mistresses of some pope, with the assistance of Dr. Hacks, who signed as "Dr. Batallie," who as an ex-surgeon on a steamer had traveled in the East, and was able to add Munchausen tales of foreign lands. One of the chiefs of a Hermetic society showed that some of the rituals had been copied from those of a Scotch Rosicrucian masonic body. He affirmed that Diana Vaughan never had been in his house, as was pretended. That her claimed descent from Sirenaus Philalethes, the old mystic, was an impudent romance, and that the whole affair was mere clap-trap sensationalism. Hysmans, the well known author, did not believe there were any temples for devil worship. Diana Vaughan was a mere *nom de plume*, in his opinion, as was "Dr. Batallie." Jules Biols, another writer on these subjects, considered the whole thing to be a retaliation on the part of the Catholic Church to the antagonism manifested

by the freemasons. Diana Vaughan was a fictitious creation, but perhaps a diseased subject might be held in reserve to represent her, if necessary. Jules Baisac, another author, considered that the Diana Vaughan confessions might have been "got up" from those of Madeline Bivent, a nun of Louviers, of 1652, published in her history and confessions, in which she declares the impieties, abominations, and sacrileges she practised and witnessed, both in her convent and at the witches' sabbath. The history of the possession of the nuns of St. Elizabeth of Louviers, by Friar Bosrager, may also have served the same purpose. A vicar of one of the largest parishes in Paris, who had interested himself in the matter, had tried to get at Diana Vaughan through the editors, but could not do so. He considered her to be fictitious. He had consulted the Bishop of Charleston as to whether it was true that the headquarters of devil worship existed there. The bishop had replied that he could discover no foundation for the statement.

The correspondent managed at last to get an interview with Dr. Hacks, one of the contributors, who had written under the pseudonym of "Dr. Batallie." This gentleman declared that he had been engaged as a journalist to assist in getting up the book, together with a number of others. He withdrew, after assisting in part of the first volume, when he found that it was being taken seriously by part of the public. He was a Materialist, and total disbeliever in the supernatural.

The bubble, thus pricked, collapsed completely. There remains the fact that the Catholic Church is striving antagonistically against French freemasonry. An article in the Paris journal, the *Matin*, on July 7th, gives an account of a secret society which has been inaugurated within the Church, after the pattern of masonry, and in which Leo Taxil is appointed one of the leaders. There remains, also, the possibility referred to by the English Hermeticist chief, that there have been, and may be here and there, small groups of devil worshippers. The question then arises as to whether such practices have any bearing on Spiritualism, and, if not, what system of teaching is responsible for such perverted practices.

The French scientist, Mr. de Rochas, has shown in his last book, "*The Exteriorization of Motive Energy*," that mediumistic phenomena are produced by means of a force which is radiated from human beings, and which resembles electricity or magnetism in its character. He has previously shown that the human double is similarly constituted. Dr. Baraduc has confirmed Mr. de Rochas' experiments, demonstrating that all hypnotic and mesmeric phenomena, including suggestion or telepathy, imply a transference of this vital radiation from the operator to the subject. It has also been experimentally shown that this effluvia carries feeling, and is luminous. Not only does this magneto-vital effluvia constitute the basis of mediumistic, hypnotic, and mesmeric phenomena, but also is the base of the thought forms produced by so-called magical invocations, and Mr. de Rochas points out that it probably constituted those phenomena which have been described as occurring in the presence of the mystics and visionaries of the past.

It is well known that the production of thought forms is taught in some schools of Occultism. The divine and demoniacal names taught in kabbalistic systems are really "mantras." Some of the demoniacal forms thus engendered are illustrated in Barrett's "*Magus*." Such thought forms, once engendered, remain in the earth's spiritual or thought sphere (called astral), and subsequently are mediated through other thinkers with whom they affiliate, reproducing subjective images in such minds, or, in other words, entailing what is now termed "suggestion." It is well known that hypnotized subjects may be made to see visions of things, even of persons, which have no existence, except in the thoughts transferred to them, but which produce so vivid an impression in the subject's mind that they appear more real even than do external things.

It is evident that there are plenty of "thoughts" in the world's mental sphere of demons, devils, imps, etc., remaining from the "thinkings" of the magicians and sorcerers, as also from the monks and nuns of the Middle

Ages. It is the evil thoughts thus engendered by so-called magicians, which, when mediated through the weak minds of nuns and of so-called witches (sensitives), presented the visions which these have described of devils, imps, demons, etc.

Mr. de Rochas has experimentally illustrated the process of the projection of the human double. But it is well known that some Occultists claim to effect the projection of the double "volitionally." This, it is taught in some schools, is achieved by obtaining control of the positive and negative vital currents which are mediated to and circulate within the organism, with which Dr. Baraduc has dealt in a recent work reviewed in this paper, which it is stated may be reversed or inversed, by which fact the aura may be "concocted, volatilised, projected, directed."

Now, if the double of some of these unbalanced sensitives of the past, whether so-called witches or nuns (and similar visions have been described by both), was projected while the sensitive was possessed by some such evil thought, we would have the explanation of what they have described as the witches' sabbath. It is suggestive to notice in this respect that Eliphas Levi, the French kabbalistic Occultist, when speaking of this double current, on page 101, Vol. 2, applies, among other terms, that of the "Goat of the Sabbath" to it, goat evidently standing for conveyor or vehicle. From this we may infer that astral projection was used by the Occultists of the past for the purpose of effecting meetings in their doubles. Whether they were in that state mistaken for demons, by unfortunate witches and nuns, it would be difficult to say.

It is evident from the above that whatever devil worship there may exist, if any, must be attributed to the employment of practices included in Occultism—i. e., pertaining to phenomena producible by human operators, and must be entirely dissociated from the phenomena called spiritualistic which are produced by spiritual, incarnate operators, occupying higher or inner states of being.

It must not be supposed that the will of the external personality can "evoke" and "banish" super- or infra-human beings. The personal will can only relate that which pertains to the same level as itself. When super- or infra-human personalities manifest to incarnate human perception, it is by an act of their own volition, exerted from a higher level, which human beings can not command, and is consequently in no wise dependent on devotional evocation on the part of the human percipients or recipients. Nor must it be supposed that the phenomena of the seance room are feeble or less regular than the thought-form phenomena produced by so-called magical evocations. I can say from personal experience of both that the converse is the case; that the phenomena of materializations and of self-luminous etherizations produced through mediums by the action of spiritual operators, far exceed in force and in regularity any phenomena I have witnessed as produced by magical evocations made by embodied operators.

All Occultism which is based on the inferred supremacy of personal will, and which implies that transcendent powers may be "evoked" and "banished," and thus made subordinate to man's personal will, is an attempt to force the door from without to within; is an effort made from this circumferential, external state to encompass and control inner, higher states. It inevitably leads to the inflation and exaltation of the personality, and to the employment of occult processes for personal ends. All pretensions to independent personal will imply the "abstraction" or separation of the unit from the universal, and entails the denial of the dependence of the unit on the universal, which is really Athelism.

True spiritual development of psychical faculties and relations is produced by the action upon us of entities in higher planes, exerted on the center of our microcosms by entities existing in the central macrocosmic state. All truly spiritual phenomena pertain to causes set in motion by such beings.

But, by far, the highest phenomenon of all, that of spiritual illumination of human recipients by telepathic transmission on the part of transcendent operators, can not be developed or controlled by any human ceremonials or

magical processes whatever. It is a gift, a communication, made by higher beings on a higher level, or state, to human beings, who necessarily occupy a lower plane. Verily, if the pretensions of Occultists, self-styled magicians or Magians were listened to, they would claim to make spirits, angels, and even gods into their servants, to be "evoked" and "banished" at their own fantasy.

Dangers of Materialization.

The intuitive protest against public materialization is based on the same law that the phenomenon is, it being a sensing of the danger connected with it—not only for the medium, but for every sitter, as the entire circle becomes a part of the medium during the manifestations. Any disruption, therefore, affects all more or less, the medium, however, bearing the brunt of the shock. The reason is that spirit and medium are so closely connected that they are almost as one life entity. A medium has been known to spit out a mouthful of water at almost the same moment that the materialized spirit was slipping it, though the two were about fifteen feet apart. Analyne dye was thrown on a spirit, to see the effect on the medium—knowing the latter was in the cabinet. It was subsequently found on the medium.

These two facts show that a spirit is not only related physically but materially to its medium, and a pain or wound inflicted on the former would recoil on the latter comparatively. A grabbing of the spirit invariably brings the medium out of the cabinet to the spirit, as otherwise the spirit returns to the medium for absorption. The two must blend for dematerialization of the materialized particles. A holding of the two would probably result in nervous prostration or paralysis of the medium—perhaps death.

Of all the phenomena, materialization is the most dangerous to trifle with, and should only be practised in well-regulated or harmonious circles, with but one or two skeptics admitted in a circle of ten or twelve regular sitters. Public materialization, however well guarded the medium may be, will act detrimentally on the latter, often disturbing the attunement sufficiently to lower the vibration several degrees, and attracting unwelcome or unreliable controls, which discord continues as the practice is repeated.

Living in the Spirit.

MAY TRIMBLE.

While on a visit in Rochester, N. Y., some years since, walking around a lady's parlor, my attention was attracted and centered on a beautiful ornament on the mantle, a small pitcher of exquisite design, the feeling was irresistible to take the ornament in my hand, when, to my surprise and interest, thought immediately entered the psychometric phase, and I culled knowledge in the reverie this little ornament symbolized a part in life's panorama.

As pure water could be poured from the pitcher to refresh the thirsty and weary, so thoughts would be given me to express to others. This significant figure was verified subsequently (unexpectedly), partly through the courteous invitation of a conductor and friends of the Spiritualists Children's Lyceum in a large city, becoming a member thereof, and being spirit commissioned with brief tidings to my fellow-beings.

On being appointed leader of a group, third at first, I felt discouraged to find the little ones, like the birds, had flown, the children had not been in regular attendance, probably through absence of former leader. But complying with my appointment one Sunday morning, what was my glad surprise to observe clairvoyantly a group of lovely spirit children, beautifully arrayed in blue and white, standing front-face instead of being seated the usual way, they vanished a few moments, returning brought beautiful spirit flowers, festoons of roses, holding them towards me, singing the same air the choir sang. "These are for you, for you." Then the dear, little spirit group went to their bright "home over there."

How beautifully God's ministering spirits encourage us, in all good ways, in our earthly journeyings.

THEOSOPHICAL

We do not hold ourselves responsible for the ideas expressed under this caption; and, having invited advocates of Theosophy to a hearing, we believe counter-arguments to be out of order during the interval—unless in the form of higher truths that speak for themselves, the only true method of elevating one's own cause—and written for our other department without reference to this.—Eds.

MAN-GOD.

Spirit and Matter Defined.

EDWARD D. TITUS.

While man may be viewed from seven aspects—three spiritual and four material, he may in another sense be viewed from three aspects—one spiritual and two material, the spiritual being formless, while the material embraces the astral and physical.

All who investigate Spiritualism to any extent are ultimately forced to admit that man has not only an astral body, but that the astral body under certain conditions can leave the physical, and even go to a distant materializing seance and materialize.

A case of this kind not long since occurred in Cincinnati. The astral of a man's business partner who was absent in Indianapolis appeared and materialized to him at a seance in Cincinnati. It is the astral of materializing mediums that often takes on various forms, and personates one's spiritual friends, and it is upon this account that harm often comes to the medium when rough treatment is practiced by those present by grabbing or roughly holding such manifested forms.

Particularly so is it with the little cabinet guides. While they appear to be children, upon closer inspection it will be found their faces are as large as an adult's.

While developed materializing mediums have the power, in their astral form, to leave the physical body under certain conditions only, the adepts or mahatmas of India and Tibet have the power at will to do so at any time, and go even to distant countries, and in connection with this power comes the history and life work of

MADAME HELEN P. BLAVATSKY.

Madame Blavatsky was a Russian lady of high birth. She married Gov. Blavatsky, with whom she lived unhappily, finally separating, and drifted to England.

From earliest childhood she noticed at times the presence of a tall Hindoo, particularly in times of danger; he would appear and disappear as if by magic.

One day it was given out that a party of noted Hindoos, among them several native Indian princes, would arrive by steamer from India on the following day. Madame Blavatsky, accompanied by a lady friend, while walking towards the docks, met this party of Hindoos, and among them she recognized the tall Hindoo who had so often appeared to her in the mysterious manner referred to.

On the following day she took a stroll in one of the public parks, and while seated the Hindoo referred to came to her and informed her that it was he who in his astral body had so often appeared to her, and that she had been selected from childhood as a medium to aid in introducing the secret or esoteric philosophy in the west, but that to do so it would be necessary for her to return to Tibet with him, and remain there seven years as a student or chela. He asked her if she was willing to do so, when she cheerfully consented.

Tibet then, as now, being under Chinese rule, it was difficult for a white person to gain admittance, but the Madame was smuggled in, and remained the allotted seven years, studying the Sanskrit and esoteric philosophy under the tutelage of a guru or teacher.

Upon completing her course, she returned to Germany and wrote first "Isis Unveiled," and afterward the "Secret Doctrine," in two volumes. The first volume only of the "Secret Doctrine" has been published, while the second volume, by her request, will not be until after the close of this century.

While Madame Blavatsky wrote the works referred to, she claimed that she was not their author; that she merely copied them from the astral

manuscript furnished her day by day by the mahatmas, or the particular ones appointed as her guides.

The compilation and publication of the first volume of the "Secret Doctrine" ultimately and unfortunately fell into incompetent hands, and as a work it is in many respects unsatisfactory; but, notwithstanding these, the work can not be examined by a philosophical mind without being impressed with the underlying truths and beauties of the philosophy taught.

According to that philosophy, Mad. Blavatsky's power embraced only that of advanced mediumship, her guides being incarnated rather than decarnated spiritualities.

The Church dug up and scattered the bones of Dr. Wykliff twenty-five years after his death, and it is the same spirit that prompts those who fall to combat the esoteric philosophy who seek to destroy the good name of Madame Blavatsky after death has sealed her lips. They should be answered as did Christ: "Let he who is without sin cast the first stone."

The question is often asked: "If the mahatmas have the power it is claimed they have, why do they not come out among men and show it?"

The reply to this can be embraced in the words of Christ when he said: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."

He did not mean that it was a crime to accumulate wealth honestly but rather that the allurments of wealth made it impossible for man to ascend to that plane of spirituality and happiness called heaven, as heaven is a state or plane of consciousness and not a locality.

Heaven and hell may both be experienced in the same room.

The same rule applies to the mahatma; to mingle with the world uninterruptedly, he would incur the danger of its allurments detracting from and overpowering his spirituality. It matters not what you call those allurments, whether black magic, Satan, or devil. Every man feels those influences at times. Christ felt these when he said: "Get thee behind me Satan." His whole life was a record of a strife between those influences and a higher spirituality.

Here and there we are grieved to note that some heretofore high developed medium not having the will power to resist those influences has fallen—not only mediums but clergymen—and those whom we have looked to for example and precept.

While Madame Blavatsky was of high birth, and during her earlier life enjoyed wealth, in after years she was poor and lived from the limited proceeds of her literary works, and in the end her funeral expenses were paid by the Theosophical Society.

We can judge best of man's fortitude from the manner he has passed through adversity.

The spiritual star of Madame Blavatsky gleamed the brightest during the night of her adversity.

Without means, pursued and maligned by the press, driven from pillar to post by poverty and malice emanating from Church prejudice, she maintained her integrity and gave to the Western world a glimpse of a philosophy so profound that ignorance and bigotry can oppose only by traducing the name of the dead.

Spirits Guided him.

James Shimer, one of the best known Spiritualists in Eastern Indiana, has made application for a patent on a fence. There is an interesting story back of it. He says he was told some time ago by the spirits that an improved fence was necessary, and he went to work under the direction of the spirits. He thinks the result is not due to any genius on his part, but is simply the work of the spirits through him. The fence possesses many good points.—*The American Nonconformist.*

If human reason is but a development of the brain what is instinct? Does the bird depend on circumstances to build a nest? Does the beaver need apprenticeship? If nature furnishes animal life with intelligence, why not man? And can nature give what it hasn't got? These are questions for Materialists to answer.

Shade of Blackstone Inter-viewed.

That which regulates, or controls action, is law.

Laws are natural and unnatural.

Natural laws are continuous in action and operate independently of human will.

Every discovery and application of natural law has a natural tendency to benefit the race without regard to creed, color, or condition; hence, we of the spirit, or thought-world—the real world—regard natural laws as the attributes of Deity.

Whenever a natural law is discovered and applied all others are virtually compelled to apply it, as in the case of steam and every other so-called invention—discovery in fact.

Whenever such discovery and application is made conditions are introduced which no earthly court can set aside, and as we continue to discover and apply natural laws, we and you partake of omnipotence.

Natural laws are already enacted and in force, consequently it is the infallible sign of ignorance of natural law to attempt to re-enact or re-enforce them. Men may make agreements among themselves, but such agreements are always subject to the changing conditions brought about by the operation of natural law; hence we continually see human laws becoming obsolete.

Equity is a natural law, because all the universe, including man, carnate and incarnate, seeks harmonious relations.

All the phenomenal world has sought to establish equity, the greatest of all natural laws, and all the phenomenal world has failed, because it has failed to perceive that equity is a natural law. It needs equity as much as at any previous time to-day.

All natural laws support and are subservient to the law of harmony or equity, consequently when we discover and apply equity we shall bring about better conditions than have been established by all preceding discoveries and applications of natural law combined. The law of equity has been stated by many of the philosophers of the past and the most concise formula is found, perhaps, in the "Golden Rule" (not the golden basis). It can be recommended as entirely practicable, of wonderful potency, and a solvent of the money or any other question; all it requires being a little study and especially application.

Neither king nor majority can rule equitably, because they can express that which is good or harmonious for a part only. (Class legislation.) To depend on a majority for discovery is to depend on the less intelligent for progress. Majorities never invent or discover or apply natural laws. God rules, not man, and He requires the best minds, not the inferior, through whom to express His will.

SAM NAMUBULIST.

"Gods' Chosen People"

Is a metaphor, meaning a people whose spirituality or sympathetic nature is sufficiently developed to admit of spirit communion. The Jews once occupied that position, though not the first. The records of other countries furnish evidence of medial development prior to Bible history. After the Jews, this was confined to individuals and classes rather than to tribes or nations. America, as a people, were the next who stood nearest to the spirit world, closely followed by other English-speaking people, and who now may be denominated, "Gods' chosen people," with a sprinkling among the classes of other nations. Pride and selfishness, however, closed the gates again to others. May humility and love prevail now to keep them open—individually and collectively.

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Maple Dell (Ohio) Camp.

The five-weeks session for 1896 closed last Sunday, with weather very disagreeable, which unquestionably prevented so large an attendance as had been expected, but those present were full of cheer, true fraternal feeling, and hope for the future of the cause in general and for the perpetuity and prosperity of Maple Dell Camp in particular.

The prevailing hard times, which have been so severely felt by all camps this season, have had their effect in reducing the receipts of the association below the amounts received in more prosperous years. But despite this unfavorable condition, and to the great credit of the management be it recorded, the current expenses have been kept within the limit of the receipts, or practically so, and a careful auditing of the assets and liabilities of the association shows Maple Dell Camp to be in a sound financial condition, with bright prospects for future success and usefulness.

On Wednesday evening, the 19th inst., Miss Katherine Dickens Cole gave a special entertainment in the auditorium to a very appreciative audience. Her work here as teacher of elocution, oratory, the Delsarte system of physical culture and kindred branches has been especially meritorious, and by her quiet and womanly ways she has endeared herself to all with whom she has come in contact, and it is the hope generally expressed by the campers that she may labor with us in future seasons.

At the conclusion of her program, Mr. and Mrs. C. B. Gould were induced, by a clever ruse, to come upon the platform, and after "guying" them unmercifully, but to the evident enjoyment of the audience, they were presented with a slight floral offering. True to the emblem worn by many Spiritualists, the central feature of the bouquet was a huge bunch of sunflowers upon stocks fully seven feet long, and to which had been bound innumerable stocks of gladiolas and other flowers. After the audience had enjoyed a hearty laugh at their expense, the spokesman, Bro. D. M. King, referred to the fact that it was the fifth anniversary of their marriage, and expressive of the campers' desire to celebrate their wedding, he produced, as if by magic, a handsome parlor table. Mr. Gould replied in a feeling manner, and with voice trembling with evident emotion. Mr. and Mrs. Gould have filled a special engagement throughout the entire season as press representatives, and have sent out over five hundred newspaper reports, carrying the name and fame of Maple Dell Camp and some facts regarding its high standing, mentally, morally, and spiritually, to thousands of readers.

The special speakers for the closing meetings were Moses and Mattie Hull. We have previously written of their successful work and great popularity here. Suffice it to say that they were fully up to their usual high standards of eloquence and logic.

The Board of Trustees are planning for something which they hope to make one of the grandest and greatest undertakings in the history of Modern Spiritualism. They contemplate no less an achievement than the founding of a permanent summer school for fitting our young speakers and mediums for the better performance of their public labors. It is intended to make it something of a normal training school in character, with a thoroughly competent faculty of teachers, and do systematic school work for a special term of six weeks annually, beginning the first of each June and closing in time for the opening of the regular camp season.

Special classes will be provided in elocution, oratory, physical culture, rhetoric, logic, parliamentary law, Biblical exegesis, and kindred branches. In addition to six weeks personal drill in class work, arrangements will probably be made to carry the work throughout the entire year—somewhat upon the Chautauqua plan. It is hoped that Moses Hull can be engaged as principal of this school, and we will no doubt be able to give more definite information on the subject at an early date.

Although Dr. D. M. King is the organizer of Maple Dell Camp, this is the first season that he has been in attendance here throughout the entire season, owing to his labors in connection

with so many other camps. Last fall the trustees made Bro. King the general manager of the camp for 1896, and in addition to his manifold duties in that capacity he has been compelled to do a great deal of platform work, and has been very successful also with his special lessons in psychic science. The work and the demonstrations have been very practical, and many of the students have made marked progress in their study. The trustees were unwilling to take chances on transient teachers of this great science, or those whose sensational advertisements promise to develop any phase of mediumship in so many lessons at so much per lesson, and therefore engaged Bro. King to give these lessons in the auditorium, under the patronage of the association, and made admission free to all campers.

Our chairman, M. C. Danforth, has given excellent satisfaction as a presiding officer, and his kind, patient, and fatherly ways have endeared him to all of us.

At the closing session, Mrs. Mattie Hull, who went from here to Ashley Camp (which is associated with Maple Dell) was instructed to extend to the society there our fraternal greetings, and assure them of our hearty co-operation. SELIM.

Texas Camp-Meeting Association.

The camp meeting opened Saturday, Aug. 29th and closes Sept. 13, 1896, at Oak Cliff Park. From present indications it will be largely attended, not only by friends in the State, but from adjoining States. The following speakers and mediums will occupy the rostrum: Dr. G. C. B. Ewell, of Denver; Allen Franklin Brown, of St. Paul; Mrs. Dr. S. Augusta Armstrong, of Buffalo; Rev. J. Madison Allen and Mrs. M. Theresa Allen, of Springfield, Mo. A number of materializing, independent slate-writing, test mediums, and healers will be on the grounds.

There will be five special days: "Memorial," September 1st; "National Spiritual Association," September 4th; "Woman's Day," September 7th; "Temperance," September 11th, and "Buckner Orphan's Home," September 13th. The receipts of this day will be given to the home.

The G. C. & Santa Fe, Texas & Pacific and Chicago and Rock Island Railroads have given rates on the distance plan; the M. K. & T. and the H. & T. C. one and one-third on certificate plan. Be sure you purchase your tickets on the 4th and 12th of September distance plan, and get certificate from agents on the certificate plan. Hand your checks to the secretary on the grounds.

Mrs. A. Whiting, of Ennis, Texas, will be in charge of the restaurant. Single meals during the week 25 cents.

The musical department will be in charge of David G. Hinckley.

The association was called to order at 10:30 a. m. Saturday, August 29th, opening address by the president. For further particulars address J. C. Watkins president; or J. H. Peters, secretary, Oak Cliff Park, Tex.

Haslett Park, Mich.

The old saying, "All's well that ends well," or "A poor beginning will have a good ending," has proved true at this camp this season. It seems like old times now to look out from my office windows and see groups of people dotting the grove in every direction. Many new faces do I see among them, but they are a happy set of people.

Last week was a remarkable week. The thoughts given from the rostrum were grand. Mrs. A. E. Sheets, Mrs. E. P. Hopkins, O. P. Kellogg, and L. V. Moulton occupied the platform. Sunday Mr. Moulton let loose on science, both forenoon and afternoon. He held the large audience spellbound for an hour and a half at a time, and then the people were sorry that he stopped. Over 1500 people were on the grounds. The auditorium was packed to its fullest extent.

The mediums report doing well, which shows that we have an investigating company.

Moses Hull closes camp, and if the weather is favorable a large crowd will greet him Sunday.

G. F. OTTMAR.

Fourth Annual Convention.

The National Spiritualists' Association of the United States of America and Canada will convene at Masonic Temple, corner Ninth and F streets, N. W., Washington, D. C., on October 20, 21, and 22, 1896. Business sessions each day at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening, grand public meetings, with addresses spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists' Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one third fare for return trip. All who attend the convention are entitled to these rates. Remember that unless you procure a certificate ticket we cannot secure a reduction on return trip. Notice will be given in papers at what station these tickets can be secured.

All delegates' credentials should be forwarded to headquarters by October 1st, 1896.

All societies not chartered are invited to do so at once that they may have a voting representative at the convention.

Delegates headquarters will be at the Ebbitt House, 14th and F streets N. W., Washington, D. C.

All delegates are requested to report at Red Parlor, Ebbitt House, October 19th, at 8 p. m.

All Spiritualists in the United States and Canada are invited to be present.

HARRISON D. BARRETT, Pres.
FRANCIS B. WOODBURY, Sec'y.

Lynn, Mass.

The Spiritualists of Lynn held their regular Sunday service at 33 Summer street at 7:30 p. m. The hall was packed with seekers after spiritual knowledge. Appropriate selections were rendered by Misses Lena and Elsie Burns. Mrs. Dr. M. K. Dowland gave a masterly address on "Spirit Realm and Nature's Laws that Govern Humanity." Mrs. L. A. Prentiss gave very instructive remarks on "The Laws and Conditions that Govern Mediums." Mrs. L. A. Prentiss, Mrs. Annie J. Brennan, and others gave many recognized tests and spirit communications. Edward F. Murray, Alfred E. Warren, Warren A. Kimball, and others gave magnetic treatments to a large number and all said they were benefited by the treatments. Many have been cured by these mediums after the old school doctors had given them up. Capt. J. Balcom spoke on "The Growth of Spiritual Philosophy throughout the Northwest and British Columbia" from whence he has lately returned. Warren Kimball recited an original poem on "Scenes of My Boyhood." T. H. B. JAMES.

Boston, Mass.

The Boston Psychic Conference meets every Sunday at the Carleton House, 237 Broadway, Chelsea.

A basket party will be given by the association next Saturday at Lovell's Grove, Quincy Point, and every Saturday until further notice. The boat leaving Snow's arch wharf at 10 a. m. will connect at Nantasket with the boat for Lovell's Grove. The 3 p. m. Boat will also connect with a boat for the grove.

Electric cars run often from Quincy depot to the grove (only two miles). These cars connect with all trains on the Old Colony Railroad. Take any electric car to the Dudley street or Field's corner transfer stations, and ask for ticket to Neponset bridge; then eight-cent check to Lovell's Grove, via Quincy. You can return at any time during the evening by the electric cars.

To Lovell's Grove from Boston: Boat, 10 a. m. and 3 p. m., 25 cents; electric cars, 13 cents; Old Colony Railroad, 20c. A steamer will leave to return at 4:15. Round trip by steamer 35 cents. A pleasant time is expected on the 10 a. m. boat, which will arrive at Lovell's Grove about noon. You can get all you desire to eat at reasonable prices.

Admission free. Dancing afternoon and evening. Gents, 15 cents; ladies, 10 cents.

An enjoyable social is anticipated, and it is hoped we may have a large attendance. Please invite your friends.

L. L. WHITLOCK, Pres't.

Escondido, Cal.

Attention is called to a spiritualistic camp meeting to be held at Escondido, which began September 1, 1896, and will continue over three Sundays.

The location is a beautiful grove of live oak trees, about three and a half miles west of Escondido. Plenty of wood and water for campers and feed for animals.

The Southern California Railway Company has given special rates from all points of a fare and a third for round-trip tickets.

We will furnish tents to campers for \$2 per week.

Large delegations of Spiritualists from Los Angeles, San Diego, Fallbrook, and the surrounding country are expected.

Developing circles will be held at the camp ground and neighboring houses.

For circulars, or particulars address the secretary, MISS MARY NULTON.

Chas. E. Watkins, M. D.**THE FAMOUS SPECIALIST**

Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is

ONE REASON

that he is so successful.

ANOTHER REASON

Is that he does not attempt to run down another doctor.

ANOTHER REASON

Is that he is acknowledged by all to have the most wonderful psychic power, by which he can locate the cause of disease.

Send 2-cent stamp for his book on "Chronic Diseases," which will more than repay you.

Should you wish to consult him, send two 2-cent stamps, age, sex, and leading symptom.

Dr. C. E. Watkins,

AYER, MASS.



Mr. F. B. Palmer, city editor of the Oskaloosa, Ia., Times, under date of May 5, 1895, relates the following experience: "Recently I was compelled by a serious siege of dyspepsia to leave my office work, and thought to seek relief by a month's travel on the Pacific coast. The rest and change helped me somewhat, but I could find no relief for the awful fits of indigestion. When about to return home to Iowa I entered a prominent drug store in Tacoma, Wash., and asked for something that would bring relief from my indigestion. The druggist sold me a box of Ripan's Tablets for 50 cents. In less than twenty-four hours I could feel a change for the better. From that day to this I have used Ripan's Tablets whenever I felt my old ailment getting in its work, and with most commendable results."

Ripan's Tablets are sold by druggists, or by mail if the price 50 cents a box is sent to The Ripan Chemical Co., No. 10 Spruce St., New York. Sample Vial, 10 cents.

Home for Poor Boys.

I am requested by the officers and members of the Ramenstein Home for Poor Boys to ask you to publish the following:

On April 3d, a meeting of the members of the First Occult Society of South Chicago was held to organize a society to help and protect homeless boys, and from that time till the present the work has been progressing slowly but surely. Mr. Ramenstein, who first proposed the idea, and for whom the Home is named, has leased an acre of land to the society for 99 years for the nominal sum of \$5 per year, located at Cheltenham, Ill. The land has been ploughed, graded, and fenced, and a small frame building put upon it, which, from the applications made, is entirely too small for its needs. It was at first proposed to take children of all denominations, but as it is thought and said by a great majority that Spiritualists are a little wrong in the head, it has been decided to take boys belonging to Spiritualist parents who cannot afford to educate their children in this grand truth, or whose parents have passed over, leaving their children to be cared for at any charitable institution that will take them in. So, if your readers know of any such boys, preference being given to boys between six and fourteen years of age, please write and obtain all particulars from Mr. F. Ramenstein, 8226 Reynolds avenue, Station S, Chicago, Ill.

Plans are being drawn for a permanent building, but funds are needed very badly to carry on this great and noble work. Will all who read this contribute what they can to this worthy cause?

The society has a State charter. The treasurer is A. F. Fong, Commercial avenue, Station S, Chicago, Ill. ANNIE FORD, Sec'y. 1115 93d street, Station S, Chicago, Ill.

Island Lake Camp.

August 20th was encampment week across the lake. Fine regiments of troops were in camp there, with the effect of increasing our numbers at regular meetings, as well as at our Friday evening dance, showing that all classes are anxious to improve opportunities for investigation whenever convenient, and receive the benefit that is sure to come from honest searches after truth. The public seances of Mrs. Augusta Ferris and N. M. Russell were very much appreciated.

Saturday brought E. W. Emerson to the platform to the great delight of all, apparently at his best, and on Sunday, with a new control of powerful influence, was universally recognized to be the grandest effort of Mr. Emerson as a speaker. The tests following were fully up to the usually high standard of this man. Fifty-four descriptions and names were given, and all but eight readily recognized. The days following were fully occupied with a variety of entertainments.

Mrs. Jennie Rosenburger gave a very interesting lecture on Tuesday. Wednesday and Thursday were occupied by Mr. Wm. C. Ferris, of Chicago, and Mrs. Dr. C. W. Burrows, of Detroit—both conceded to be as interesting as any of the season. Mrs. Annie L. Robinson followed the next Sunday. This was the closing lecture of the season, and I think we can without fear of contradiction say that we have had the longest list of talented speakers that was ever put upon a program for any camp-meeting in Michigan, if not in the United States. Thus ends a very interesting, and in every way prosperous, camp-meeting—hoping soon to meet again in another as good or better. J. S. PHILLIPS, Sec'y.

SPECIAL NOTICE.

Mary T. Longley, M. D., medium for the LIGHT OF TRUTH, diagnoses and prescribes for all forms of disease—chronic cases a specialty—by mail or at her office. State age, sex, and symptoms. Psychometric readings, or advice given and questions answered on business, the development of mediumship, obsession, etc. Fee for consultation on any or all of the above subjects, \$1.00 and stamp. Personal sittings daily—Sundays, Tuesdays, and Saturdays excepted. Magnetized paper for aid in mediumship, health, or cure of obsession, \$1.00 per package. Address 517 South Olive street, Los Angeles, Cal.

The Kates-Singer Quartet.

We have faithfully tried to give entertaining meetings during the summer, and thus diversify lecturing and test giving with other interesting exercises.

Our meetings have been enjoyed by the many who attended, but the local help and long railroad jumps between spiritual societies have not warranted us to continue.

The Messrs. Singer have gone to Chicago to pursue their profession, and Mrs. Kates and self have resumed our special duties as lecturers and test mediums. When we see a favorable time to again be "enterprising" to help our cause we may engraft some other innovation upon the spiritual tree.

I write now to thank Professor Singer and son for their devoted help and good music, and to thank each local society who sought during hot weather to give us every possible creature comfort.

At Lake Brady Camp we had marked favors shown us by mother D. A. Herrick; but we feel specially grateful to Miss Maggie Gaule for some of her most excellent test work at one of our entertainments. Maggie is truly one of the greatest platform test mediums before the public. We also had other local help at Brady; from Mrs. Elsie, Mrs. Archer, and Miss Cowell, in vocal solos.

At Lily Dale we had every possible courtesy shown us by the management—and the camp orchestra rendered most excellent music at our entertainments; for all of which I hereby tender thanks. G. W. KATES.

Ashley Camp.

Our camp has been open since Sunday, Aug. 23d, and we have been having wonderful results. The speakers, that have been present thus far to entertain the public, are Mrs. Myrtle Davis, the celebrated trance speaker and platform test medium of Columbus; and Mrs. Dr. Adah Sheehan, of Cincinnati, who is a grand inspirational speaker and a great worker in the field for the uplifting of humanity, the unfoldment and outspreading of this great religion called Spiritualism. We have also our much beloved sister, Mrs. Mattie Hall, who is also a great worker in the spiritualistic field and is deeply interested in Lyceum work among the children. We have also Mr. Dr. Randle, of Illinois, who arrived late on the evening of Aug. 26th. We will have with us next week Mr. O. P. Kellogg and Rev. Marguerite St. Omer; and the last we shall have Dr. J. W. Briggs and our much beloved brother, Moses Hull. Many others are expected. We will have plenty of test, trumpet, and materializing mediums, so that all who come will be well entertained.

Our camp is one of the most beautiful in the State, and we have a magnetic spring and a bath house attached, so that anyone suffering physical ailments will be cured; for there are magnetic healers present ready to assist. It is a perfect haven of rest, and anyone wishing to attend will be provided with hotel room and board at reasonable rates. We hope that many will attend our camp through the coming two weeks. Our meetings are fully up to the standard of other years, if not more. MRS. MYRTLE DAVIS.

Think it Over.

Have you ever heard of a medicine with such a record of cures as Hood's Sarsaparilla? Don't you know that Hood's Sarsaparilla, the One True Blood Purifier, has proved, over and over again, that it has power to cure, even after all other remedies fail? If you have impure blood you may take Hood's Sarsaparilla with the utmost confidence that it will do you good.

Hood's Pills assist digestion. 25 cents.

BALTIMORE, MD.—Alfred Dietz writes that a large interesting service—that of christening the baby of Dr. and Mrs. Bissel—took place at the Mystic Circle of Light, 707 W. Lexington street, Tuesday evening, August 24th. The hall was profusely decorated for the occasion. Mrs. Mary Crall officiated and delivered an interesting sermon. The child was christened Charles Augustus Bissel, with Selrach as its spirit name. Among the other notables present were Mrs. White, Dr. Miller, Mrs. Georgiana Denison, and Professor G. W. Gannaway, conductor of the circle.

MEDIUMS AND LECTURERS.

Under this head the movements or addresses of mediums and speakers will be published at 10 cents a line for one insertion or 25 cents a line for four insertions. The first two notices of four lines limit, however, will be given free of charge as a trial advertisement.

Mrs. Julia E. Davis has open dates in '96 and '97. Societies can address her at 49 Dickinson street, Somerville, Mass.

Mrs. A. E. Sheets, of Grand Rapids, Mich., will begin her Indianapolis engagement of one month the first Sunday in September.

Frank T. Ripley, the well-known test medium and speaker, is ready for fall and winter engagements. Address all letters to Frank T. Ripley, Oxford, O.

Bishop A. Reals closed his engagement at Oakland on Sunday, the 23d, and returns to Summerland, Cal., where he can be addressed for engagements.

D. W. Hull, Norton, Kas., holds himself in readiness to answer calls for lectures, funerals, and discussions anywhere within easy range in Colorado, Nebraska, or Kansas.

G. W. Kates and wife may be addressed at 3224 Monument avenue, Philadelphia, Pa. Societies desiring their services will please apply soon, as their time is rapidly being filled.

W. A. Mansfield, the Homeopathic clairvoyant physician, who has been journeying for several weeks among the Michigan camps, has returned to his home and professional duties in Cleveland, O.

R. H. Kneeshaw would solicit correspondence from any society needing inspirational lectures and platform tests. Address care Jno. Hoskins, 525 Second street, Louisville, Ky. Terms reasonable.

Myra F. Paine desires to make a permanent engagement with some society for the next Winter months, especially from November to May, or shorter engagements en route to Mobile, Ala., as an objective point. Address Lily Dale, N. Y.

C. M. Folsom and wife, materializing, trumpet, trance speaker, and platform test mediums, will accept calls for fall and winter months after September. Address at Springfield, Mo., where they are serving the Hovey's society.

Geo. W. Walrond, trance and inspirational speaker, is now en route through the Western States. Societies requiring his services for the winter season should address him at General Delivery, San Francisco, Cal. Open for a full winter engagement.

Frank Harland, recently from Australia, platform test medium and public slate-writer, will be open for engagements—no engagement for less than one month considered. Will remain in San Jose for three months. Address care Dr. H. M. Thornton, 115 S. First street, San Jose, Cal.

Mrs. Maggie Stewart would like engagements with societies as speaker and test medium for the fall and winter months. Terms low. She gives readings by letter, from lock of hair on social, domestic, financial, and mining interests. Price \$1 and two 2 cent stamps. Address No. 264 East Main street, Piqua, Ohio.

G. W. Kates and wife will not continue to travel with Prof. Joseph Singer and son after September 1st. They will accept engagements with societies to lecture and give tests. Their time is all open. Address them at once at Casadaga Camp, Lily Dale, N. Y., August 16th to 21st; Buffalo, N. Y., August 22d to 26th.

E. W. Sprague, trance speaker and platform test medium, can be engaged for September and October. He is "missionary-at-large" for the National Spiritualist Association, and can also be engaged to organize societies. Address him until August 30th at Vicksburg, Mich., (camp grounds). Permanent address 416 Newland avenue, Jamestown, N. Y.

Dr. Geo. A. Fuller has completed a most successful engagement at Queen City Park Camp-meeting, and been re-engaged for next season. He is now at Onset filling an engagement there. Sept. 7 he lectures at Manchester, N. H., and is at Madison Lake, Me., from the 9th until the 14th. Would like engagements for Sept. 21 and 28, and Oct. 11 and 18. For other dates address 42 Alvarado avenue, Worcester, Mass.

Dr. C. W. Hidden, of Newburyport, Mass., has closed his tour of the Eastern camps—Onset, Niantic, Lake Pleasant, and Queen City Park—and is now en route to Lake Brady, O. Dr. Hidden's lectures, medical and otherwise, and his exhibitions of hypnotism and healing have proved great attractions. He is booking camp-meeting dates for 1897, and four camps have already secured time.

Mr. Amos Wheeler, the materializing medium, is open for dates for season of '96-7. He has recently given great satisfaction in the Northwest and at the Northwestern Spiritualist Camp, giving several phases of mediumship, prominent among which was his slate-writing. He also gave light seances, allowing persons seated inside the cabinet, while he was on the outside and getting manifestations. Address at Avoca, Iowa. No letters answered unless postage for reply is enclosed.

15,000 READERS OF THE LIGHT OF TRUTH

Are requested to send for one week's free trial treatment of the famous PERSIAN TABLOIDS immediately, that cure Catarrh, Kidney, Liver and Stomach trouble, or Rheumatism; or 8 weeks' treatment for only \$1.00. A vegetable Nerve Builder and Blood Purifier. Sold direct to patrons, or through our agents. 5,000 more agents wanted. Steady employment. Send for sample treatment and terms to agents. Address,

DR. E. J. WORST,

Ashland, - - Ohio.

FORSTER DR. W. M.



—THE NOTED— MEDICAL CLAIRVOYANT

Of the Pacific Coast.

will send a free diagnosis and terms for treatment to all who will send their name and address in FREE OWN HANDWRITING with postage stamp for reply. No "leading symptom or lock of hair" required.

"We hear good reports of him from all quarters, and it gives us much pleasure to add our endorsement to the many accorded this gifted medium and educated gentleman. His extensive travels have eminently fitted him to use with advantage the medical education he has acquired and the mediumistic abilities with which Nature has so liberally endowed him. We wish him every success."

—LIGHT OF TRUTH

The "Pacific Coast Spiritualist," of December 30, 1893, says of Dr. Forster:

"Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and practices, and his straightforward course of integrity and honor." Address

DR. W. M. FORSTER,

3 1059 Market St., San Francisco, Cal.

"Sparks from the Infinite"

Is a new booklet in prose and verse, dealing with the electric, magnetic, odic, and psychic forces in their direct relation to the soul and its destiny. Price 10 cents.

URIEL BUCHANAN,

11 533 Dearborn Ave., Chicago, Ill.

INFLUENCE over others and how to wield it comes with knowledge of Personal Magnetism. Book 30c. National Inst., L. T. 296, Chicago.

DINNER PILLS.



Try them after a hearty meal. They assist digestion.

Price, prepaid, by mail 25 cts per box.

Prepared only by S. WEBSTER & CO., Mfgs., 63 Warren ave., Boston, Mass.

For sale at Hudson's Pharmacy, 206 Broadway, New York. Western agents FULLER & FULLER CO., Chicago.



And Become a Strong Healthy Man.

Dr. Fellows' Booklet will tell you how to do this.

It's a neat little book and will tell you more about SELF-ABUSE, LOSS OF MANHOOD, WASTING DISCHARGES, VARICOCELE, &c., than any other book published.

It sets forth the terrible consequences of these complaints in a clear, honest manner, and gives a simple effective Cure—an outward application. Price of booklet, 10 cents. Address

DR. R. P. FELLOWS, Vineland, N. J.

And say where you saw this advertisement. "Dr. Fellows is an educated gentleman and a learned physician. His booklet is written from a scientific standpoint and can be looked upon as authority."—LIGHT OF TRUTH.

Voice of the People.

Written for the LIGHT OF TRUTH.

John Rutherford and the American Press.

PAUL AVENEL.

We regret to read the unqualified denunciation of the venerable theory of re-incarnation which John Rutherford contributes to the LIGHT OF TRUTH. His cynicism has appeared in three issues of our liberal and philanthropic paper, and his contumely is the more reprehensible because of the personal ity it involves.

On the cosmopolitan ground of international etiquette, John Rutherford is at fault. His essays are honored in American columns. The philosophic press of the Spiritualists of the United States has accorded him a gracious welcome, and literary hospitality demands that he manifest a courteous consideration for his confreres of the pen.

Mrs. Richmond is venerated and esteemed, respected and beloved by thinkers throughout the length and breadth of this land, and we protest against our English contemporary's ungenerous assertions.

Polliteness is the badge of gentility; the sign manual of cultured intellect; the *savoir-faire* which commends itself and commands advantages in every department of life, but our British colleague ignores its obligations.

Precedent justifies us in expecting courtly manners from the subject of a courtly government. Justice justifies us in expecting fairness in the treatment of ethical questions. Chivalry demands courtesy from men to women wherever a cultured civilization has reared her legislatures.

Honor is the birthright of honest endeavor, whether at the anvil, the literary desk, or the official seat of national power, and honest opinions are sacred under every just law.

Vituperation always betrays a vulnerable link in a chain of arguments as it detracts from that serene equipoise which is the gauge of strength. It is the weapon of weakness. In the hands of ignorance it is reconcilable, but on the tongue of a scholar it is a stigma which blanches his entire compendium of knowledge.

Calmness, vigor, firm and uncompromising energy, unswerving purpose and resolute integrity are the venerable characteristics which have made philosophy the crown of science.

Throughout the ages she has maintained logical sway, and nineteenth century advocates must revere her precepts if they hope to reap her benefits.

Personality in debating a supreme problem is supremely out of place; the issue is always with the problem *per se*, not with its defenders.

Ethics formulates a code of principles from which it is impossible to swerve and sustain a stable position.

John Rutherford is a rationalist, an able thinker, a logical reasoner, and a profound analyst. As such we extend him a sincere greeting to our field of research. We are in full sympathy with his ambition to discover the all of truth. We accord affiliative good fellowship to his progressive opinions, and salute him cordially as a colleague in the ranks of superior educators.

His method alone we criticize; it is out of harmony with the exalted standard we are striving to attain; it subjects us to censorious strictures from our adversaries, and it is palpably impolitic from every argumentative standpoint.

We invite the quota of information every thinker will volunteer. We seek the advanced conceptions of savants everywhere. We generalize in our theories and broaden in our estimates, but we strenuously avoid narrowness and that dogmatic assertiveness which savors of egotism.

Whenever we condone coarseness, whether of action or words, we are disloyal to our lofty ideals and false to that refinement which distinguishes our spiritual philosophy from all formulated creeds.

We need to purge our expression

from a sweeping vandalism of terms, and from that form of modern prostitution which tinctures it with slang.

Personally I accept the theory of re-incarnation, but this fact neither enhances nor detracts from the significance of my words. I condemn an injurious policy on an abstract principle of right.

The theory, as a factor in growth, has revealed to my thought an arcana of progress commensurate with the majesty of the universe. Its assumptions are sublime; its deductions in accord with the best thought of all ages.

It formed a crude part of original, barbarous religions, and it has grown consistently with the growth of intellect in every classic civilization of our globe. Egypt, India, China, Greece, Syria, Japan; in fact, every civilization that has contributed to the mental wealth of posterity has incorporated this theory, in some form, in its philosophy.

It is arrogance for modern philosophy to denounce what the entire history of antiquity sustains.

Wisdom urges impartial consideration of this stupendous theory, for the truth is embodied somewhere in this vast consensus of thought.

The Occident is a child of the Orient and must be moulded, measurably, by what the parent world has to bestow. As a product of the past we are inevitably in its trend, and its mighty currents sweep us irresistibly onward.

We can not extricate ourselves from its momentum, neither can we prudently buffet its opinions. If these opinions are intrinsically false they will fall, as every incumbrance must fall, in the course of truth.

Time solves all problems, adjusts all controversies. We may ponder and weigh, but we can not know absolutely until the veil of the unseen is riven and we enter the occult to share its mysteries.

Intuition As a Protector and Teacher.

Intuition is nature's language. It is that which comes to us unsolicited, first dawning as a suspicion, then growing into a conviction—the opposite of what an untruth does, which either begins with a false suspicion, self suggested, or is thrust upon us by slanderous tongues. An untruth never reaches us intuitively, unless it is the fact that we have been maligned, or an evil thought is afloat concerning us. But the nature

of the thought never, because untruth will not assimilate with psychical nature from which we derive our intuitive knowledge. We may form an approximate idea of the slander by its material influence on our sensibilities, generally sensed as an uneasiness accompanied by a fear or dread. If clairvoyant we also obtain an impression of the personality from whom it emanates. Otherwise we must seek in the mental realms for the culprit by calling to mind the persons we know. When the right one is touched upon, the dread will momentarily increase or be converted into a shock. But if in our mental perambulations we incidentally light on a known individuality, and this fear or dread manifests at the same moment, we have found a person who has wronged us or intends evil, and we should guard ourselves accordingly.

Such is intuition as a protector. As a teacher we experience like intelligent effects, as our minds rest on various objects in nature or those in connection with human habitations and people. The unsolicited impression is the tell-tale which reveals the truth concerning them. This is also followed by mental visions if the recipient be at all clairvoyant—the latter adding the understanding and adding interest to the case.

Receiving impressions under similar conditions concerning abstract subjects is the same law acting—a rapport of the soul with the theme, and open to truth according to its receptivity or inherent relation to spirit by developed or inherited moral force or sympathy—intuition being a divine attribute and a manifestation of love, the divine essence.

Old Melodies Spiritualized

Essays in rhythm teaching our phenomena, philosophy, and ethics; for the lecture and seance room, the public and home circle, each fitted to some old melody. A universal songbook, because the airs are well known—of unusual interest to soloists, elocutionists, and speakers. In paper; single copy, prepaid, 35 cents. No stamps taken. One dozen \$3; half dozen \$1.80, purchaser paying express charges. Address H. W. BOOZER, Grand Rapids, Mich. 7-1-97

DR. JENNIE E. WILLIAMS

Gives Psychometric Readings on business or health from lock of hair or handwriting. Diagnoses and prescribes for disease. \$1 and stamp. 231 N. Hill St. Los Angeles, Cal.

PSYCHOMETRIC READINGS. Send 70 cts., lock of hair, and own handwriting for a trial reading. Regular readings 50 cts. and \$1.00. MINNIE BRABANT, 4 Miller St., Belfast, Me.

J. C. F. GRUMBINE, SEER.

Inspirational teachings by (White Rose) J. C. F. Grumbine for development in clairvoyance, psychometry, inspiration, and healing mediumship. Success guaranteed. Special reduction and classes. Send a stamped and addressed envelope for terms, booklet, and circulars to J. C. F. Grumbine, Geneseo, Ill. Psychoscope, including a regular sitting, for \$2.00. Send full name, and date of birth, 8

Lights and Shadows of Life,

OR,
The Story of a Southern Home,

By A. K. RAISON.

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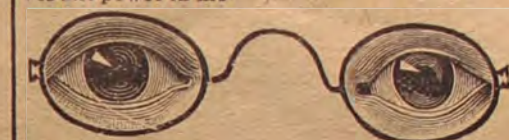
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Meandering Among the Gardens of Thought.

To the Editor of LIGHT OF TRUTH.

Will you kindly permit me to express a few thoughts through the columns of your valuable journal. Every issue of the LIGHT OF TRUTH is full of good things, but the late one, Aug. 15th, of which I wish to speak, is especially interesting to me. I am not acquainted with Mrs. M. T. Longley personally, but when I read her letters it seems that the kindest and most tender sympathies are so stirred that one feels they know her. This is no doubt the experience of many of your readers. The manner in which she refers to the young workers, the language she employs is both respectful and refreshing.

Errors shown to the young in a kind, encouraging manner brings out the best that is in them and engages their earnest attention to good advice and helpful instructions, while those who assume a know-it-all attitude and use abusive, brusque language only succeed in rousing the faculty of combativeness to strong action. About two years ago I read an article from the pen of a lady in California. In substance she said: "The old workers are passing away; who will fill their places? It is absurd to think of the young, inexperienced workers taking up the work; they can not be trusted."

To this lady and all others who entertain a similar opinion I would address the following questions: Were the old workers born with all of the experience and knowledge necessary to become leaders and teachers? Did they not, one and all, have a beginning—a starting point? Is it not more reasonable to suppose the last question answered in the affirmative than it is to think of raw cotton going into a gin and coming out full fledged and dressed men and women? I esteem and respect the workers who have labored faithfully for the cause of all truth for long, weary years. And I hope that the young folks will ever prove a support and comfort to them, and never to be forgetful of all respect due. And at the same time I hope that the Spiritualists in general will take the same interest in the young people that the Churches and Secularists do. I have read and reread the article by W. E. Kratz. Take it altogether I like it. To my understanding education attracts the educated, but the question is what kind of education should we cultivate? There is the school-room education, the street education, the home education, and the education of character. The first is an important factor in the world when judiciously applied. The present system of education teaches the child that laurels won slaying his fellow man will raise him high in the world's estimation. He is taught dishonesty, selfishness, and greed, and sensuality is cultivated instead of being restrained by the development of the moral faculties.

There are many graduates of the different colleges who are ignorant—practical common sense is unknown to them. One friend, a graduate of an Eastern university, speaks fluently six languages, yet he can not converse intelligently upon the topics of the day. Again I personally know of others who are totally ignorant of the art of reading and writing, who have strong minds, noble aspirations, and practical good sense. There is something peculiar but nevertheless true. Take what we call the educated class, and we are met with cold hard heartedness and arrogance as a general thing, and often the most revolting cruelty. Then take as a whole the ignorant class, and we find kind benevolence, generosity, and humanitarianism, as well as a great many progressive ideas, even though they are not grammarians, nor can they clothe those ideas in flowery language. And we know that the geniuses of the world have sprung from the uneducated classes. Of course much depends upon the material used whether the school-room education is a success or a failure. But I do say that the majority of our boasted colleges and universities turn out more bigots to the square inch than any other known institutions on earth. The education of character is sadly neglected in the world's mad whirl for financial prosperity. It is needless to

say what the home training does for the local, State, and National government.

Next I notice an article signed by W. C. Carswell. The greater part of it is splendid and right to the point, but there is one little thing which deserves careful consideration by thoughtful people. He says: "They, the mediums, should come to every community as ordained ministers and possess credentials granted by the National Spiritualists' Association before even encouragement is offered in the lecture room or seance circle."

Now, I believe our friend intended only good, but I think he was rather hasty. With all of the prejudices and petty jealousies which have seemingly found such rich soil in which to grow in the spiritualistic ranks, credentials and ordination papers can not every time be regarded as an infallible stamp of superior mediumship and moral character. I know of one case where favoritism governed the action of the examining board. It is human nature to be moved by the current of public opinion. Men and women have been hung upon false and circumstantial evidence who were innocent of any crime. So have mediums been hounded to the grave who were as innocent as babes of the inquisitions heaped upon them. Again I know of good speakers who are financially unable to meet the requirements necessary to obtain ordination papers from the N. S. A. Would our friend scorn to recognize them and their good work simply because fortune has frowned instead of smiled upon them? I believe in organization and think the N. S. A. a good thing, but we must stop to reason and be reasonable.

I expect to make a tour through Kansas this fall and winter. I am not an ordained minister, but a lecturer, nor have I any credentials. I expect to stand solely upon merit and I ask no protection. Independence, character, and work will defend me. L. MILLER.

South Bosque, Texas.

Auto-Suggestion or Hypnotic Influence?

Geo. F. Alexander, of Portland, Me., objects to the message from "A. Lincoln," in Aug. 8th issue, believing that the original was not in sympathy with the utterances of said message. On the other hand, however, he believes that he has a communication from the same spirit on which the herein-named conviction is based.

Both of these messages may be the effect of auto-suggestion, or of an intuitive solicitation of an opinion on a popular subject. In the first instance the thoughts mould themselves in conformity with the medium's opinion; in the second with the prevailing opinion in the community or surroundings. It is difficult for spirits to give unbiased opinions where the mediums or sitters have preconceived notions of the subject to be handled. The truth generally lies between two extremes, as it may prove in this case.—Ed.

Pyrochromy.

Drawing pictures by fire is an ancient art, which recently has been much improved in France. The new apparatus is the "pyrochrome" which has been perfected by Messrs. Paquelin and Blain, and consists essentially of a platinum-tipped brass tube, which slides into a handle, and is connected to a carbureter, filled with liquid hydrocarbon and provided with a bulb. Metal sheaths, called crayons, are used over the platinum tube. The apparatus is employed by placing a lighted alcohol lamp under the platinum, and forcing air with the bulb through the carbureter, from which the gaseous mixture passes to the tube, burning without flame on emerging. A button pushing the metal tube into or out of the handle enables the artist to regulate at will the heat of the crayon point. By properly varying the temperature and using shields of different forms, lines, shades, and soft tints are produced, and colored with the entire gamut of yellows, grays, and dark blisters.

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PERSONALS AND LOCALS.

REMOVAL.—Mrs. M. T. Longley has removed from Pasadena to Los Angeles, California, where she may be addressed in future at 517 South Olive street. See Special Notice.

—L. T.—Articles referred to and poem accepted.

—Vitapathy.—Free Sunday healing meetings begin September 6th at 2.30 p. m., the world's greatest healers engaged. American Health College opens its fall session on the 9th, Professor Campbell's seventy-sixth birthday; free invitation; Fairmount, Cincinnati.

—Society reports must henceforth be curtailed to a simple statement of the most important facts, such as are new, and not weekly repetitions of routine matter, for our space is limited and our correspondence increasing from year to year. As we might omit what is most essential to the writers we would prefer the latter to their own editing, unless they are willing to take the chances of the blue pencil ruling in this matter.

—Rev. P. Galvin held a largely attended meeting at Union Hall Sunday at 3 p. m. A very stirring lecture was delivered. Mr. George Jobe acted as chairman and also made some appropriate remarks. The new hall is at 1313 Vine street, which is a great improvement over the old one, being larger, more airy and easier of access. Mr. Galvin will lecture again next Sunday at 3 p. m. Subject: "How Nuns are Made." Seats free.—Moses S. Hart.

—Rev. P. Galvin opened his new hall at 1313 Vine street, Sunday evening, at 8 o'clock, to a very large crowd, composed of a new and intelligent class of people. Quite a number of prominent members of the A. P. A. were present. The lecture was close cutting, inspiring, and elevating. He gave some of his remarkable readings and tests to quite a number, and all were recognized. The hall is a clean, neat, and attractive place. Services at the same hall every Sunday evening at 8 o'clock. He can be found daily at room 303, Lincoln Inn Court, Main street.—Moses S. Hart.

—The Society of Universal Spiritual Culture held their services last Wednesday evening at 5 Garfield Place, with a large attendance. Mrs. Pfuntner presided. Her lecture and readings were very interesting. There will be services again next Wednesday evening at same place. Public invited. The Ladies' Auxiliary held a meeting at Douglass Hall on Thursday afternoon, with Mrs. Fowler in the chair. An intelligent audience was present. Mrs. Pfuntner opened the meeting, and delivered an interesting discourse. After singing, Mrs. Pfuntner's guide, Beulah, gave some beautiful communications to a great many present. This meeting excelled all previous ones, as Beulah seemed to bring peace to every one present. After her departure it seemed we were left spell bound. After another song, a medium present gave some very good tests, every one being recognized. The meeting closed until next Thursday afternoon, at Douglass Hall, at 2 o'clock. Gentlemen invited.—S. C. H.

Mt. Pleasant Park, Iowa.

We have had a feast of good things at Mt. Pleasant Park this season. The camp has proven a grand success financially, intellectually, and spiritually.

The speakers were Willard J. Hull, J. C. F. Grumbine, Charles Wesley Peters, Frank Baxter, Mrs. Nickless, Mrs. Nickerson, Warner, and last, but not least, H. D. Barrett. We have with us now Edgar W. Emerson, whose tests can not be excelled. The lecturers have been highly spoken of by the Clinton press, and much appreciated by all.

Never before in the history of the camp has there been so great a diversity of mediumistic talent on the grounds, and all giving good satisfaction.

Mrs. Trippe, of Texas, has been giving some wonderful manifestations of spirit power. Sunday evening, August 18th, she held a materializing seance in the pavilion, which was most satisfactory to the Spiritualists and most convincing to the many skeptics present. A committee was selected to examine the cabinet, which consisted only of two curtains. These gentlemen announced that there was no arrangement in or about the cabinet whereby any deception could be practiced. Mrs. Trippe then invited a committee of ladies to go into the cabinet with her, and make a most thorough examination of her apparel. The committee assured the audience that they had made a close inspection of the medium, and that there was nothing amiss. During the evening over forty distinct forms came from the cabinet, including several children, who talked with their relatives and friends who were called to the platform, and were readily recognized by them. And at times when the medium was out of the cabinet, forms would appear and greet their friends—all of which was most convincing.

CORR.

Columbus, O.

Although no outside talent has been represented at our meetings during the past month, much interest has been manifested in the local talent that we have been enabled to secure. Much of this time has been given to the work of Mrs. Myrtle Davis, trance speaker and test medium. Her work being appreciated from the very start. This medium's controls handle their subjects in a careful and intelligent manner, and her mediumship is of that high order that must of necessity place her in the front rank. A number of the friends gathered at her home a short time ago for the express purpose of giving her a surprise as well as to show their appreciation of her work, and the assistance given the society, and all present left with a settled conviction that she is a true little medium and a lady in every sense. At her lecture Sunday evening last the writer sat near the rostrum as an experimenter, asked of her controls (mentally) to lecture on the power of spirit, and a few moments later Mrs. Davis announced that she would lecture on a subject gathered from the elements present, and gave it word for word as above.

Her lecture was of an instructive nature, being endorsed by an orthodox minister who happened to be present on this occasion. In this discourse the lesser as well as the greater and more advanced forms of life were considered in their relations to spirit and many references and illustrations given in support of her statements. She pictured the results that would follow the withdrawal of the support of this unseen force or spirit power that controls and influences mankind in a vivid and logical manner. She said that many men have a spiritual education, demonstrated by and through the efforts and works of our inspired writers. That the physiological or chemical change called death not only frees the finer organism from the physical body, but adds to the power of spirit as well. That there had not only been one, but hundreds of Christs crucified, drawing a comparison between the works and sufferings of Jesus of Nazareth and Joan of Arc.

Her lecture terminated with a beautiful poem given by her control, and was followed by tests. This medium has made many friends here as well as elsewhere, and a demand has been created for her services, and we shall soon have the pleasure of seeing and hearing her upon the rostrum at the Ashley Camp.

A series of readings has been given the friends also by Mr. John Arras, and we feel that he is a growing necessity, and predict an interesting and important work and future for John in connection with spiritualistic affairs. One whose efforts and interests in these affairs attracts the attention of so many can not fail to find many staunch friends and supporters.

CHAS. P. SEARLES, Corr. Sec'y.

CAMP-MEETINGS FOR 1896.

Lake George, N. Y., July 11 to Sept. 7.
Sunapee Lake, N. H., Aug. 2 to Sept. 6.
Ashley, O., Aug. 23 to Sept. 13.
Lake Brady, June 26 to Sept. 6, via Kent, O.
Camp Progress, Upper Swampscott, Mass., June to Sept. 27.
Etna, Me., Bowwell's Grove, Aug. 28 to Sept. 7.
Dallas, Texas, August 29 to September 12.

LAINGSBURG, MICH.—Passed to spirit life from the family residence at Laingsburg, Paul Sprague, on the evening of August 17th. For years a consistent Spiritualist, his transition was like the closing of the eyelids at evening to open them at the dawn of a new day. The writer was called to give the funeral address.—Mrs. A. E. Sheets.

"DIRT DEFIES THE KING." THEN

SAPOLIO

IS GREATER THAN ROYALTY ITSELF.

OBITUARY.

SAMUEL N. STILLMAN,

Of New Brunswick, N. J., passed to spirit life July 3d from injuries received by a trolley car running into him while crossing the track. He was 69 years and 11 months old. A firm believer and strong advocate of Spiritualism. He had been a Spiritualist for nearly forty years.

SYLVESIER D. HOWE

Died at Ashland, N. H., June 1st, after a long period of suffering from heart disease. He was sixty-seven years, eight months, and twenty-two days old. During the war he acted as nurse, enlisting May 4, 1861, and receiving final discharge September 10, 1865. By his request Mrs. A. P. Brown, of St. Johnsbury Centre, held services at the house of his nephew, R. L. Howe. Subject of the discourse, "We have waited for him; it is now well with him." A large circle of friends were present, and all seemed satisfied with the words of comfort given them. His comrades of O. W. Keyes Post were in attendance and held services at the grave.

A FRIEND.

J. P. THOMAS.

Another pair of hands have ceased their struggle, and the feet weary with so many years of travel are now resting. While the freed soul is unfolding and awakening to its natural life a noble friend and brother has passed on from Washington, D. C., Johnson P. Thomas, aged seventy-four years. Brother Thomas had been ill a few days, but was not concerned about the matter until Wednesday evening, when, without a moment's warning, he collapsed, never regaining his consciousness, and on the morning of Good Friday, like the prophet of old, his spirit took its flight home to that land of progression. The Rev. Alexander Kent of the People's Church represented the family. His words were grand, touching, and soothing, and he made an eloquent appeal for a higher earth life if we would reap blessings hereafter. Mrs. J. D. Compton then took the floor in behalf of the spiritualistic friends and spoke with better advantage, as they had been coworkers and friends. Mr. Thomas was secretary of the Progressive Spiritualist Church, a staunch believer in the truth, feeling that he had evidence of the continuity of life. His work is now done, and it speaks for itself. Never faltering in duty, never failing in kindness, always ready with words of encouragement for the weary; so, dear friend, at the grave we leave your earthly casket to the arms of mother earth we consign you, but to that grave we save open your arms, show us if you can turn off thy trophy, age. Death, what of thy sting, only to those left on this side that which thou sought to claim is free and lives to tell the story of the unseen things in glory in that beautiful world above. MRS. COMPTON.

HASTINGS, MICH.—We are very much interested here over the work of the little girls, Essie and Ethel Weatherford, eight and eleven years of age respectively, daughters of Carrie Fuller Weatherford, who has been here on a visit. Unable to pronounce the names they see, they spell them, describe the spirits who manifest, give incidents, etc. They thus gave some remarkable tests while here to several people—among them Mr. O. Murphy, an engineer of this city, to whom one gave at one time four full names of relatives and friends by spelling, all of them very odd ones. Mrs. Weatherford has been one of our most successful and respected public school teachers. As a woman and medium, we know she is not only highly educated, but wholly honest. We are very proud, indeed, of the eloquence of our former towns-woman. Her little daughters are grand little singers.—M. E. J.

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